The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder:

REV. WILLIAM SUDDARDS, } EDITORS AND
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Poetry.

For the Episcopal Recorder.

THE DEAD WIFE.

WOLFE.

If I had thought thou couldst have died,
I might not weep for thee;
But I forgot when by thy side,
That thou couldst mortal be;
It never through my mind had past,
That time would e'er be o'er,
And I on thee should look my last,
And thou shouldst smile no more.

And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook,
That I must look in vain!
But when I speak—thou dost not say,
What thou ne'er left unsaid,
And now I feel, as well I may,
Dear Mary, thou art dead!

If thou wouldst stay, even as thou art,
All cold and all serene—
I still might press thy silent heart,
And where thy smiles have been.
While even thy chill, bleak corpse I have,
Thou seemest still my own;
But there I lay thee in thy grave—
And I am now alone!

I do not think, where'er thou art,
Thou hast forgotten me:
And I, perhaps, may soothe this heart
In thinking too of thee;
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore!

For the Episcopal Recorder.

FAMILY PRAYERS.

MONDAY MORNING.

Open thou our eyes, O Lord, that we may discern the wonders of thy law; and remove our hearts with the enjoyment of thy love. Take away our iniquities, and receive us graciously. Be light to our darkness, wisdom to our folly, and manifest thy strength in our weakness. Remember us according to the favour which thou bearest to thy own people; stir us up to seek thy face, and to lay hold on thy covenant: and make us find that it is indeed good for us to draw nigh unto thee, and to wait upon thee in and through the name and merits of Jesus Christ our only Mediator and Advocate.

Gracious and glorious Lord, the eyes of all wait upon thee; thou art the hope of all the ends of the earth. In thee we live and move and have our being; thou givest us life and breath and all things. Still thou takest care of us, even in the hours of sleep, when we are unable to care for ourselves. And thy mercies are daily renewed, thy goodness is repeated every morning; yea, every moment dost thou give us fresh occasion of praise, and thanksgiving. Blessed be thy name, for the peace, rest, and safety of the night past. Enable us, in the strength of thy grace and of the gifts to love thee truly, to serve thee faithfully, and to depend on thee without wavering. In all our ways may we acknowledge thee; and he thou graciously pleased to establish our goings, and to direct our path. We desire to put ourselves under thy gracious conduct and thy fatherly protection. We beg the heavenly guidance, blessing and assistance, of thy good Spirit, to choose our inheritance for us, and to dispose of us, and all that concerns us, to the glory of thy great name. O Lord, withdraw not thy tender mercies from us, neither shut up thy loving kindness in displeasure. Though we deserve to lose thy favour and thy presence, yet grant us the comfort of thy help, and the joy of thy salvation, and uphold us with thy free Spirit. Punish not our past offences, by leaving us to ourselves, and giving us up to the dominion of our sins; but give us penitent hearts for all the evil committed by us, and thy merciful discharge from all the guilt that lies upon us. And grant us, O good Lord, the comfortable sense and apprehension of thy free acceptance of us, and of thy gracious intentions towards us, in the Son of thy love, the lover of our souls; that our hearts may bless thee, and all that is within us may praise thy holy name. Lord, keep us from sin this day. Subdue as well as pardon our iniquities; and herein may we exercise ourselves, to have always a conscience void of offence, both towards God and towards man. Whilst upon earth, grant us a due supply of all things needful for us in the house of our pilgrimage. Sanctify to us our enjoyments and our employments, our comforts and our crosses, every condition we are to be in, and every event that shall befall us. Enable us to live to thy honour and glory; and make us to pass through things temporal, as neither to lose nor forget the things eternal. If thou enlighten us not, we shall run into error; if thou prevent us not, we shall relapse into sin; if thou preserve us not, we shall fall into dangers. O let thy good providence be our defence and security; and thy Holy Spirit be our comforter, guide and counsellor, in all our ways; until, through the merits of thy Son, and the multitude of thy mercies, we are called away, to be for ever with the Lord. Amen.

For the Episcopal Recorder.

TRANSUBSTANTIATION.

FROM PROFESSOR GARDETT.

(Continued.)

VI. To conclude—such a representation does not exalt, but degrade the awfulness and solemnity of this blessed rite—it does not sink beyond the depths of the understanding—we ask for a mystery and it gives us a *contradiction*. But we are thus surrounded by real mysteries, both of good and evil, which require no such spurious addition; mysteries unfathomable, and yet still drawing us on further and further to look into them. And we feel sure that to the most capacious intellect, eternity may leave them as unexhausted as at first.

We cannot draw near, for instance, without pondering upon the fruits of the primeval sin, and the far sweeping consequences which it has drawn upon God's rational creatures—the death—the misery, and the six thousand years of desolation, of which it has been the cause. *Here is a mystery.*

And then, to repair the sin, there is the revelation of God manifest in the flesh, the eternal Son leaving the bosom of his Father's glory, and sojourning among men—the innumerable pangs of mortality, the hunger and the thirst, and the contumely of wicked men, which he bore for us. And finally, to crown it all, as the hour of the sacrifice drew near, the last supper so full of love—the bloody sweat of Gethsemane, and the drinking alone of the cup of wrath of Almighty God—the kiss of him that betrayed his Master—the flight of them who had been his own familiar friends—and his abandonment, at the last, in that awful solitude of soul, to tread the winepress alone—the cross, and the crown, and the outpoured blood of Calvary. *What a mystery is here!*

Then the wonderful transfer of the pardon thus won, and the merits of the atonement thus offered to the souls as yet unborn, and all the multitudes of the redeemed; and the hand of faith strengthened to put his righteousness on us; and the Spirit working in us, and transforming us into the very image of Him who has thus saved us by his own blood. *What mysteries are there here to dwell upon!*

And then what solemn offices do we discharge, when we come to his Table, to commemorate this his passion, and receive the fruits of it into our souls! We draw near, witnessing not only our own love and obedience, but witnessing to the world that both in wickedness, of man's being dead by sin, and raised to life again by a Redeemer's sacrifice—a monument to the eyes of all of the truth of redemption, and the very presence of God among men! Into what a company are we associated—no longer in communication with a few sinful men, like ourselves, strangers upon earth, but taken into a blessed communion with the church universal, below and above,—anticipating, already, the employments of paradise, and practising the songs of the blessed—nay, joining with angels and archangels, and all the company of heaven, in praising God, and saying, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High."

Again, into what earnestness of intercession and breadth of divine charity are we led—how our heart warms as we pray for all mankind, even all sorts and conditions of men—calling blessings upon them through the Intercessor into whose presence we have come. And then, elevated above the feeling of pain and sorrow for that which *to the world seems death, but is to us the gate of life*, we thank God for the glorious examples of faith, *even in men like ourselves*, which he has set before us,—the saints and martyrs of all times and all Lands, and those familiar friends who were dear to us on earth, and who, walking in His faith and fear, are gone before us into their rest! And then the consummation of it all, that ineffable and blessed communion, in which we are identified with Him who is our life, *we one with Him, and He one with us*, knit to Him, together with the body of all His faithful people! Finally, the peace and sober assurance of joy, with which, our sins being forgiven, "and our souls washed in his most precious blood," we join in the song of the angels, the truth of which we now hear in our hearts—"*Glory be to God in the highest and on earth peace, good will towards men.*"

Truly, brethren, as we found before, that the Christian ministry, though not a priesthood, was still a most holy and divine office—so have we found that the holy communion of the body and blood of Christ is a most blessed mystery, full of joy and comfort, although no actual sacrifice, nor corporeal presence be there. *They* destroy its whole dignity, who load the simplicity of the rite with the trappings of empty ceremony, transform the outward signs into magical charms, or interpose a human priesthood between the soul and its God who is in the midst of us. Even as it is, the rite of the Church of England combines all that can melt, or shake, or elevate the soul—if not all that *thrills the feelings*, and, I will not say, *imposes* on the imagination, but *vividly appeals to it*, in those old revered liturgies, yet all that is scriptural—all that can be *proved apostolical*—all that the ancient fathers can really be shown to have possessed—all that we can have with safety—it has a length, and depth, and breadth, and height of the Gospel about it, which can be but imperfectly realized, even by the ripest saint on earth.

It is not the Christian life—nor a substitute for faith and holiness—but it is its most enlivening exercise, and most powerful support. It is not the exercise of one grace, but of all—the culminating point, where all the virtues which we derive from the Redeemer's fulness—faith, hope, and charity—all meet in one holy band—plain enough to speak—better than any eloquence, even to the lowest and simplest—rich and deep enough for the greatest and wisest of men, and full of blessings for both. Thus considered, there is no language which can be too elevated in speaking of the holy Eucharist; too much feeling there cannot be when there are such evidences of love—too much awe and reverence is impossible, where God, the Father, the Son, and Holy Ghost, is amongst us, blessing us, and filling our hearts with heavenly joy—too lofty a strain for such a theme the human heart cannot conceive, nor human lips pour forth, when angels and archangels may be joining in the song—blessing God and saying, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high."

TRACTARIAN MANŒUVERING.

The *manœuvering* character of the Tractarian movements exceeds all modern example. To evade responsibility seems to be one chief point in all their calculations. To attain this object there is a perpetual dodging about. A number of the *British Critic* happens to contain a peculiarly offensive article. Public indignation being a good deal excited, a paragraph quickly appears, to inform us that "Mr. Newman has withdrawn from the editorship of that periodical." This answers the purpose of raising an expectation that now there will be some change, perhaps for the better. Soon after a still worse paper appears; and we are next told, that Mr. Newman has resigned, or is going to resume, the conduct of the Review. The other day, one of the organs of the party,—a paper alleged by the *Oxford Chronicle* to have been set up by Mr. Newman himself,—gave, in the most emphatic and formal manner, an announcement, that "the present editor of the *British Critic*, with all his friends," withdrew from the work on the publication of the present number; leaving it of course, to be inferred, that if continued at all, the Review must be considered in future as the organ of other and totally different parties. But the very next number of the same journal brings a correction from the editor himself, in which he says, that his own withdrawal does not at all imply the withdrawal of his friends. And thus we are again left in perfect uncertainty, as to who will produce the next *British Critic*, and who is to be held answerable for it.

It is a little remarkable, too, and ought to be carefully noted by those who are endeavouring to understand these manœuvres,—that just at this particular juncture a new effort to allay apprehension is made, by one of the most dexterous tacticians of the whole party,—the Rev. W. Palmer, of *Worcester* College.

This gentleman has just published a *Narrative of Events connected with the publication of the Tracts for the Times*,—in which after a long and laboured endeavour to justify or extenuate the whole proceedings of the party, *except the recent tenor of the British Critic*; a bold effort is made, to set himself and his friends right, by at once sacrificing deserved disapprobation of it! And this is done, apparently with great sincerity and earnestness. A long series of mischievous passages is adduced from the Review, and the warmest abhorrence expressed of their tenour and arguments. And apparently it is Mr. Palmer's expectation, that under cover of this sacrifice, he and his friends shall be permitted to ride off,—altogether purged from any suspicion of the least disloyalty to the Church, or of the slightest "tendency to Romanism."

Shall we explain why we can feel no confidence in the sincerity of this renunciation? It is because the evident drift of the whole manœuvre is, to withdraw the public indignation from the real authors, of whose names Mr. Palmer cannot be ignorant, and to cast all the blame upon the mere Review itself, the irresponsible periodical; which, being cast overboard, is to carry with it all the blame and all the guilt; and thus to leave the real authors exonerated, and free to continue their operations in some other form.

The difference between Mr. Palmer's mode of speaking of the *British Critic*, and of those whom he well knows to have been the writers in the *British Critic*, is very remarkable. He strongly censures the article on Bishop Jewell. Does he affect to be ignorant that the writer was Mr. Oakley? He finds great fault with the paper on Athanasius. Does he not know that it was written by Mr. Newman? Yet not one word has he to offer in disprase of either Mr. Newman or Mr. Oakley;—not one syllable which need preclude him, if the *British Critic* were given up to-morrow, from appearing as Mr. Newman's or Mr. Oakley's friend, and avowing that he had never professed any other feelings.

The general drift, then, of the pamphlet is, to enable Mr. P. to appear to the bishops and the sounder part of the High Church clergy, to have written strongly against Tractarian errors and excesses; while, in point of fact, the only thing that he has censured is the *British Critic*; and, if this were abandoned, there is not one word in his pamphlet to prevent him from appearing in the Tractarian ranks on the very next occasion.

One great object of his publication, however, is to show that although, as he confesses, "a tendency to Romanism" has strangely manifested itself of late,—still it neither exhibited itself in any of the original founders of the party, nor is it a legitimate result of their principles. According to him, it would appear to have sprung up in a most singular manner, *without the existence of any adequate cause!*

Now this plausible assertion of innocence may operate upon some; but those who have made themselves acquainted with the history of the schism, through all the last seven years, will not be thus deceived.

Can Mr. Palmer himself cast out of his mind, that Mr. Froude, one of his coadjutors, when he visited Rome, sought and obtained a long conference with a Romish dignitary, in order, as he himself tells us, "to learn if there were any terms *on which they would take us in.*"

Does he find it easy to forget, that one of Mr. Froude's chief works was a laboured defence of the turbulent and haughty Thomas a Becket; and that this was thought worthy of publication by his editors, Mr. Newman and Mr. Keble? And all this took place many years since and Mr. Palmer, as he now confesses, was at that very time, the active coadjutor and friend of these parties; and yet now comes forward to vindicate them from the charge of a "tendency to Romanism"!

In truth to deny that the tendency of what Mr. Palmer calls "Church doctrines" is to lead men to Popery, is to deny that "the tree is known by its fruits." We are not now under the necessity of proving by argument the connexion between the two systems. Facts open to the face of day have decided the question in a much simpler and more unanswerable manner. The disciples of Newman and Pusey have been going over to Rome in ones and twos for several years past, until the secessions now amount to a considerable number. How came these secessions to happen in this particular University, and just in these three for four years? To say that the instructions of Newman and Pusey had "no tendency" to produce such a result, is, we believe, a demand upon the public credulity which will not be answered. Nor will the present scheme of throwing the *British Critic* overboard, and thus righting themselves with the public, succeed. The writers in that journal must come forth, must avow themselves, and then express their repentance, as Mr. Sibthorp has done, before we can reasonably rely upon any promises of amendment.

REASONS WHY I AM A CHURCHMAN.

II. Because I find that three orders in the ministry, as they are now found in the Episcopal Church, did certainly exist in the primitive Church, in its earliest and purest days.

The testimony on this point, is so overwhelming, that no wonder non-Episcopalians have been peculiarly sensitive on the subject of quoting the early Fathers. And yet, as witnesses of facts, respecting what books really compose the sacred canon of Scripture, and respecting Infant Baptism—the Christian Sabbath—the Trinity, &c. as well as respecting organization of the Church, by the apostles, their testimony is invaluable.

Ignatius, who lived A. D. 100, a disciple of St. John, and first bishop of Antioch, uses the following language. "By my fellow servant, Fotio, the *deacon* in whom I rejoice inasmuch as he is subject unto *his bishop* as unto the grace of God, and to the *presbyters* as to the law of Jesus Christ. Wherefore it will become you also, not to use your bishop too familiarly, on account of his youth, but to yield all reverence to him, according to the power of God the Father, as also I perceive that your holy *presbyters* do."

Again, "together with your most worthy *bishop*, and the well wrought spiritual crown of your *presbytery* and your *deacons* which are according to God."

Again, "hearken to the *bishop*, that God may hearken unto you. My soul be surety for them who submit to their *bishop, presbytery* and *deacons*."

And again, "the *bishop, presbyters* and *deacons*, appointed according to the will of God."

Again, "he that is within the altar is pure, but he that is without, that is, that does any thing without the bishop, and presbyters and deacons, is not pure in his conscience."

Again, "there is but one flesh of our Lord Jesus Christ, and one cup in the unity of his blood, one altar, as also there is one bishop, together with *his* presbytery, and the deacons, my fellow servants, that so, whatsoever ye do, ye may do it according to the will of God."

The candid reader, in perusing such passages as the above, will feel that the testimony is, even of itself, overwhelming proof, that the apostles, guided by the Holy Ghost, did establish three orders in the Christian ministry, and he will ask, how can the force of such testimony be evaded? It is replied, that the ordinary, and by far the most convenient way to evade it has been, by denying the genuineness of these Epistles of Ignatius. But just so, the Calvinist might deny the genuineness of St. James' Epistle, (and one leading reformer did reject it from the sacred canon,) and in like manner, the Arminian might deny the genuineness of parts of St. Paul to the Romans, merely because the sacred writers are always appealed to, on the respective points of controversy.

But these epistles of Ignatius are genuine. Grotius, a presbyterian, whose opinion will have weight with every scholar, says, "Blondell will not admit them because they afford a clear testimony to the antiquity of Episcopacy;" and Mosheim the great historian and a non-Epi-copalian admits, "perhaps there would have been no contention with most persons, about the epistles of Ignatius, *if those who contend for the divine origin* and antiquity of Episcopal government, *had not been enabled* to support their cause with them." And Dr. Miller, a leading presbyterian divine, when contending against Episcopacy, declares that these epistles are "*unworthy of confidence*," yet when combating the Unitarians, respecting the divinity of Jesus Christ, finds it very convenient to admit, that "*the great body of learned men*, consider them, *as in the main, the real words of the writer* whose name they bear."

Such is the testimony respecting the genuineness of these epistles. And as we have already shown, they do, in the clearest manner, describe the three orders of the ministry, as existing in the apostles' time. Neither *could Ignatius have been mistaken* on this point, for he was the disciple of St. John, one of the apostles.

But Ignatius is not alone in such testimony. Irenæus, bishop of Lyons, A. D. 178, says, "Polycarp was not only taught by the apostles, and had conversed with many who had seen Christ, but was also by the apostles, *appointed bishop of the Church in Smyrna*."

"We can enumerate those, who were appointed by the apostles, bishops in the churches, and their successors even to us. The apostles wished them to be very irreproachable in all things, whom they left their successors, *delivering* (to them) *their own place of government*." "Seeing it is very long in such a volume as this, to enumerate *the successions of all the churches*, the two most glorious apostles, Peter and Paul, therefore founding and instructing the church (at Rome,) delivered to Linus, the bishoprick to govern the Church. To him succeeded Anacletus. After him in the third place from the apostles, Clement obtained the bishoprick."

Tertullian, who flourished A. D. 200, says "Neither *presbyters*, nor *deacons*, might baptize without the *bishop's* consent." And again he says, in answer to certain heretics, "Let them recite their bishops, one by one, each in such sort succeeding others, that the *first* bishop of them had for his *ordainer* and predecessor, some apostle, or at least some apostolic person, who persevered with the apostles; for so apostolic churches are wont to bring forth the evidence of their estates. So doth the Church of Smyrna, having Polycarp whom John did consecrate."

Jerome, who flourished A. D. 420, says, "That which Aaron and his sons, and the Levites, were in the temple, let the bishops, presbyters and deacons claim to themselves in the Church."

And Theodoret, who flourished A. D. 425, says "the same persons were anciently called bishops and presbyters, promiscuously, whilst those who *are now called bishops*, were styled apostles. But, in process of time, the *name* of apostle was appropriated to such only, as were more strictly apostles, (the twelve), and then, the *name of bishop was given to those who succeeded them.*"

Such then, is a specimen of the testimony of men who lived at an age when they must have known in what manner the Church was organized by the inspired apostles.

But one of the strongest cases on record, is cited by Bishop Taylor. He says, "In the fourth century, the Bishop of Agoba being blind, his presbyters read words of ordination, while he laid his hands on the candidate. This ordination was pronounced invalid by the first council of Seville. These cases are so known, I shall not insist on them.

Let the candid reader now decide what was the organization of the Church under inspired apostles.

PRESENT DANGERS.

ARCHDEACON SAMUEL WILBERFORCE'S CHARGE, NOV. 1843.

And that such dangers are around us, which of us can doubt? To me, my Reverend Brethren, I confess they seem so evident, as, by that law which makes all men watchers when the common weal is put in peril, to call even from such as I am for an earnest word of caution. I speak not merely of that trifling spirit which here and there seems to delight in assuming (as far as it can venture the worn-out garb of departed superstition; for, bad as this is, there are, I fear, amongst us signs of yet deeper evil. Thoughts and words, strange hitherto to our ears, and seemingly disloyal to the Church wherein we were baptized, to her martyrs and confessors, and late some utterance and currency amongst us: such sounds have been heard from the lips of those whom at this time we can ill spare, when self-devotion, and courage, and all high gifts, are so greatly needed by us for our common work. It were unjust to them to suppose that such things could be spoken by such men without some real meaning. It can hardly be, for example, but that the complaints we hear of the coldness of our Eucharistic services must spring from some secret craving after those notions of a change in the elements or an expiatory sacrifice, which are so carefully excluded from our Liturgy. Again, the distaste for all which bears the name of Protestant, and the yearning after all things Romish, must surely be the fruit of having, in some measure, learned with Rome to account the Church the substitute for an absent Lord, and not the body, in whose ordinances he himself is present with every believer in his name.

"From which first error many others follow. For, first, the Church separated from her Head is practically substituted for him; and then succeed longings for an earthly head and visible centre of her unity; a confounding of her living powers with the forms they once created; over-valuation of bare external uniformity; depreciation of all national communions, our own amongst the number; material, and therefore low, notions of both the sacraments; darkness as to the great truth that man is righteous before God only in virtue of union with his righteous Lord; a belief that the Church instead of growing day by day in knowledge of the revelation given to her once for all, may develop for herself new doctrine and so put aside the plain letter of God's word. And thus the purity of the faith is lost. Let us see to it, my Reverend Brethren, as in God's sight, that we hold fast ourselves, and hand on unimpaired those great truths of "justification only through the merits of our Saviour Christ by faith in him," or free pardon through his blood, of the new life of each believing soul in him, in defence of which our fathers in this English Church were well content to die.

"It is, I believe, quite true that to some such dangers all times of religious zeal and fervency have been exposed. When the sap is strong, and the inner life abundant, direct growth is oftentimes attended by something of irregularity and excrescence. But though these wait upon luxuriant life, they must not be mistaken for it. They are not its true development. Rather do they waste its power; and if they proceed to an unchecked height, threaten its existence. We dare not therefore suffer them amongst us, as though they were parts of that fuller religious life of which they are at once the accompaniment and the hindrance. But what then, my Reverend Brethren, shall we do?

"Trifle with error we may not—nay, we dare not, in such extremity, be silent. We dare not put in peril our own faith, nor the faith of our brethren; dare not be untrue to that sure dispensation of the Spirit which the Lord has committed to us in this Church. We may not endanger that rich inheritance which God has given us in the true affection of so many manly hearts."

AUTOBIOGRAPHY OF BISHOP PATRICK.

In November, 1686, a very heavy load fell upon me, for the Earl of Rochester (Lord Treasurer) sent for me and Dr. Jane, Dean of Gloucester, (then in waiting at court,) to let us know that the *King pressed him very much to change his religion, and in order to it, hear what his Priests could say to persuade him to it. He was so urgent that he had at last consented to hear them, provided he might have some Priests of our Church to answer what they said; that being satisfied what could be said on both sides, he might be the better able to judge what he should join withal. The King liked his motion well, and bade him choose two, and he would bring two other to confer with them. He named several; but the King liked Dr. Jane and me best, and appointed a time when we should meet. We told my Lord Treasurer that we thought it would be most serviceable to him if this conference was managed by writing. But he told us the King was resolved to have it otherwise, by discourse before himself. To which we submitted, and on the 29th of November were ordered to be at Whitehall, precisely at four o'clock in the evening. Accordingly we went then to the place where we were appointed to go, which was Mr. Chiffins' lodgings. There we sat in the hinder room till three quarters past four; and then his Majesty came to us, and told us, "he hoped we did not wonder he had desired this conference to which he had called us; for it was out of his great kindness to the Lord Treasurer, whose salvation he could not but wish. For we knew that every one that loved his religion, could not but desire others should be of it, as St. Paul wished 'all that heard him might be such as he was, except his bonds.'" "And he was glad," he said, "that my Lord Treasurer had prickened upon us two to manage this conference, for Dr. Jane's father was with him abroad; and he had known me long, from whom he had received some papers, which I thought he had forgot." Then he bade Mr. Chiffins make a fire in the King's room, next to that where we were. About five o'clock we were carried in; where we found a table set, with a great chair near the middle of the room; and at the end of it next the door, another table with candles upon it, where we stood. After a little while the Lord Treasurer came in, and then the King, with two Priests, Father Giffard and Father Godwin; and none else were admitted. Immediately the King began to tell us the great desire he had of the Lord Treasurer's salvation, which proceeded from his kindness to him, and was the occasion of this meeting. For he could not but entreat him to receive instruction. And then he related how he had sent Father Giffard to him, and what passed between them; which the Lord Treasurer presently declared more fully, reading the letter and Dr. Jane's answer to it. And so we were ready to enter upon two points, [illegible] was to be had to the Church of Rome [illegible] Now what regard* soever the Fathers had to the Church's authority in matters of religion; and that it having determined the doctrine of Transubstantiation, against which we make our greatest objections, we must show which Fathers had contradicted it, not by speeches, but in their Sermons, Homilies, Catechisms, &c. For they could shew where in such discourses they did assert it. And particularly Justin Martyr, in his "Apology," where he declares what the faith of Christians was. And so he imperfectly related his words; and then some of St. Cyril of Jerusalem, and of Gregory Nyssen. We told him we must find what the right faith was, before we could tell which church it was safe to live and die in, because we could not tell whether a society of men were a Church or no, till we knew what they believed. Now we were ready to show that the doctrine of Transubstantiation was not part of the Christian Faith, but contrary to it; and we desired to be tried by those very testimonies which they had produced.

After a great deal of wrangling, we were desired to show when their doctrine came into the Church. And we produced the history of it from Paschasius down to the Council of Trent; shewing that several great men all along declared that this doctrine of Transubstantiation was not the faith of the Church. And at last I instanced in two ancient customs which continued a long time, that shew as much. One was that of burying the Sacrament with the dead; the other was, signing solemn instruments, with ink mixed with the sacramental blood. At last we produced Bertram's book, which the King took into his hand, and read in it awhile. Here they shuffled miserably, and affirmed confidently things that were false; as we desired the Lord Treasurer to satisfy himself at his leisure, by reading the book, which was short.

Then the King interposed, and said he perceived there would always be a great deal to be said on both sides, and therefore we must be determined by the Church. To which we replied, that we humbly thought we had shewn this was not the faith of the Church till of late, and that it could not make a new faith.

Hereupon he began to discourse of an infallible guide; which not being the business we came about, the Lord Treasurer broke off the conference, by thanking his Majesty for giving him the opportunity of hearing so much as he had done for his instruction; which indeed was more than he knew before. But it was impossible for him to determine himself presently, because he could not remember all things; and he thought both sides had said some things which needed further explication. It being about nine o'clock, we broke up, with commendations of our learning and fair carriage on both sides, from the King; who went himself to the door, and opened it for us to let us out, giving us a strict charge not to say a word to any body of this conference.

I should have added that towards the conclusion his Majesty said he saw the truth of what his brother had said in his papers, that it was best not to enter into the vast ocean of particular disputes; but inquire only after the Church. The Lord Treasurer sent to me on the 23rd of December, in the morning, to meet Dr. Giffard at his house, about seven o'clock that night, he having something to say about infallibility which he desired my

* James II.

Lord to hear. I went thither at the time appointed, and was sent for into my Lord's closet, where I found three more, which had summoned me, reading by my Lord.

"After being set for nearness sake from, he that sat next to my Lord began a long discourse to demonstrate, as he called it, that the Christian faith was revealed and received before the Scriptures were extant, and therefore he did not depend on the Scriptures, but on the fidelity of the Church, which infallibly delivered it, and can do it, without the Scriptures. I told him this seemed to me to overthrow the Christian faith, which would soon be lost if the Scriptures were laid aside. For while the Apostles lived, they taught men without the Scriptures of the New Testament, (which was not presently written,) what the Christian faith was. Yet when they were gone, and left no such men as they were behind them, innumerable impostors would have started up, if they had not left in writing what they had preached. Besides, the Apostles, and Christ himself, appealed to the Scriptures; and declared they said nothing but what the Prophets had delivered. Then he affirmed that the religion of Moses was before it was written, about which it would be too long to relate what I replied. But after long discourse Dr. Gifford took up the matters, and laboured to show that this way of receiving truth, by word of mouth, was more certain than by writing. At which the Lord Treasurer lift up his hands, and said, "It was the strangest proposition that ever he heard." I will not relate all that I replied to this; but only mention one thing, which was, What moved men to be at the trouble to make deeds and conveyances of their estates, if they might be as well settled to all posterity by word of mouth? This touched the first gentleman that disputed with me, who I understood afterward was a lawyer, no less man than Judge Allsbon.

REV. F. CLOSE,

ON THE DEATH OF REV. H. BLUNT.

"'A righteous man has perished'—a merciful man has been taken from the evil to come. A Christian family has lost its head:—such a father—such a husband—such a companion,—adviser,—friend! A parish has been bereaved of a Godly Pastor, and a faithful preacher; the Church has been deprived of one of its brightest ornaments, the world has lost a faithful mourner,—and *I* have lost my oldest friend. When I mention the name of HENRY BLUNT, many will be prepared to appreciate the loss which we have sustained. Perhaps *I* may in some respects be considered to have a peculiar claim to raise a tribute of affection to my departed friend, since no less than *thirty-four* years have rolled by since my intimacy with him commenced. There have been intervals in our subsequent lives, when, for a while we have lost sight of each other, but our friendship has never been dissolved until now! We were school-fellows, and companions in our early days. And this part of his history should be peculiarly impressive and instructive to the young. There are instances of persons who were thoughtless, and even vicious in their youthful days, who have been subsequently converted, and have become useful members of society, and even ministers of the Gospel of Christ. But more frequently it happens that those who are moral, studious, and regular, as I trust they were, like Samuel, and Daniel, and Josiah, and Timothy, and others. And thus it was with my departed friend. He had not indeed the spiritual advantages which are possessed by many, nor was this early period of his life marked by distinguished piety—but he was always strictly moral, studious, and extremely amiable. He was a general favourite alike with his teachers and his companions—a guileless being—every boy who knew him, loved him. He was always of delicate frame, and rather feeble in person—but he exercised an extraordinary influence over other boys. The nascent talent, for which he was so fully developed, even then discovered itself: his powers of discretion, and narrower, riveted the attention of all who listened to him—and his schoolfellows were willing to oblige him in any thing, upon the condition that he would thus amuse them. Many still live who can attest the accuracy of my present statement. I lost sight of him for three years before I went to the University—there I found him, still the same amiable, virtuous, and interesting person—and likely to distinguish himself in such nice honours. This he did in 1817, when he took his degree as ninth Wrangler, and bearing also a high character for classical attainments. The following year he was admitted into Holy Orders. Retiring to the country village of Clare, in Suffolk, he devoted himself to the work of a parochial Minister; at the same time receiving a few pupils into his house. It was here, in the conscientious pursuit of his spiritual duties, that a change passed over his opinions and his heart: without any human instructor—by the light of God's own Word and Spirit, he was guided into those truly scriptural, evangelical, and protestant principles which he subsequently maintained with so much steadfastness, and so much purity and talent. As these principles deepened in his mind, he was impressed with an earnest desire to devote himself more exclusively to the blessed work of an Evangelist; and though the most flattering prospects opened before him in the way of pupils, and several persons of distinction were anxious that he should educate their sons, he declined all these tempting offers, and entered on one of the most extensive and laborious parochial cures in the vicinity of the Metropolis. This was in the opening of the year 1824. From that time our intimacy ripened into closer friendship—and I have subsequently had the privilege of enjoying his confidence to the sad moment of his departure from among us.

"As Curate of Chelsea, his indefatigable zeal, his attractive manners, his persuasive simple eloquence, and his scriptural fidelity, soon attracted the attention, not only of his parishioners but of many others; and at length, in the year 1830, greatly to the satisfaction of a numerous and attached people, he was preferred to the new Chapelcy of the Holy Trinity, Upper Chelsea. There his character, his principles, and his peculiar talents fully displayed themselves—for five years he pursued a course of unrivalled usefulness; drawing around him the most influential congregation in London or its neighbourhood. Nobles, peers, commoners, tradesmen, and the poor, alike hung upon his fascinating discourses. And what was their peculiar charm? His manner was calm and solute—his voice was feeble, yet wherever it reached it riveted attention—there were no high flights of eloquence, no rhetorical flourishes, no meretricious embellishments—certainly no puerilities, nor conceits—he never stooped to such means to produce a momentary effect. The charm of his preaching was its simple truth—its evangelical fidelity—he preached the truth in love—he was affectionate, earnest, persuasive—his style was chaster, I might almost say severe—his style was that of a man who had studied much and long attendance on those means, I might be able to look inwards, and be pleased with my own improvement, finding I was grown in grace, a great deal holier, and more deserving of heaven than I had been." I do not wonder now that I received this doctrine. It was sweet food to a proud heart. I feasted on it and to work I went. It was hard labour and sad bondage, but the hope of having something to glory in of my own, kept up my spirits. I went on, day after day, striving, agonizing (as they call it); but still I found myself not a bit better. I thought this was the fault, or that, which being amended, I should certainly succeed; and there for set out afresh, but still came to the same place. No galley slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hindrance, set me to work again. Then I would redouble my diligence and exert all my strength. Still I got no ground. This made me often wonder, and still more, when I found at last, that I was going backward. In spite of those endeavors, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was divine teaching, and that God was delivering me from my mistake in this way; so was the discoveries of my groaning worse, were dreadful arguments against myself, until now and then a little light would break in and show me something of the glory of Jesus; but it was a glimpse only, gone in a moment. As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of gospel grace; and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work: the old leaven of self-righteousness, new clothed *holiness*, stuck close to me still, and made me a very dull scholar in the school of Christ. But I kept on, making a little progress; and as I was forced to give up one thing and another, on which I had some dependence, I was left, at last, stripped of all, and neither had, nor could see where I could have, ought to rest my hopes, that I could call my own. This made way for blessed views of Jesus. Being now led to see clearly the exercises of my own legal heart, and the dishonour which I had put upon the Saviour, of the despite I had done to the Spirit of his grace, by resisting and perverting the workings of his love; this thing humbled me. I became very vile in mine own eyes, I gave over striving; the pride of free-will, the boast of mine own works, were laid low. And as self was debased, the Scriptures became an open book, and every page presented the Saviour in new glory. Then were explained to me these truths which are now the very joy and life of my soul. Such as:

First, The plan of salvation, contrived by the wisdom of Jehovah Alehim, fulfilled in the divine person and work of Jesus, and applied by the Spirit of Jesus. The whole was so ordered, from first to last, that all the glory of it might be secured to the persons in Jehovah. The devil fell by pride; he tempted and seduced man into pride; therefore the Lord, to hide pride from man, has so contrived his salvation that he who glorieth, should have nothing to glory in but the Lord.

Secondly, The benefits of salvation are the free gifts of free grace, conferred without any regard to what the receiver of them is; nothing being looked at by the giver but his own sovereign glory. Therefore the receivers are the ungodly—the worst of them, the unworthy, the chief of sinners; such as are saved freely by grace through faith, and that not of themselves: it (namely, salvation by faith) is the gift of God, not of works, lest any man should boast.

Thirdly, When I considered these benefits one by one, it was the very death of self-righteousness, and self-complacency; for when I looked at the empty hand which faith puts forth to receive them; whence was the hand emptied,—whence came faith—whence the power to put forth the empty hand—and whence the benefits received upon putting it forth. All is of God; he humbles us, that we may be willing to receive Christ; he keeps us humble, that we may be willing to live by faith upon Christ received; and as it is a great benefit to have this faith so it is,—

Fourthly, A great—inestimably great benefit to live by faith; for this is a life, in every act of it, dependant upon another. Self is renounced, so far as Christ is lived upon. And faith is the most enjoying, pulling down grace,—most emptying, because it says, and proves it too, *in me, that is in my flesh, dwelleth no good thing*, and therefore it will not let a man see aught in himself, but pulls down every high thought, and lays it low in subjection to Jesus. It is called the faith of the Son of God, because he is the author and the finisher of it: he gives it; he gives to live by it; he gives the benefits received by it; he gives the glory that up for it: so that if I live to God, and in any act have living communion with God, it is by nothing in myself, but wholly by the faith of the Son of God.

(*To be continued.*)

For the Episcopal Recorder.

REV. DR. CRAWFORD'S GRAMMAR SCHOOL.

We do not think it proper, in let pass without notice, the late public examination in this celebrated school. The Dr. in his address to the audience, said that "it was a GRAMMAR School; strictly speaking a Grammar School; that it was his great object thoroughly to ground the pupils in the principles of Grammar, and to require a constant application of those principles, in reading the classic authors. He said that equal time was given to Greek and Latin, alternating from week to week; that the boys were supposed to be examined in English before coming to him, but that he examined a portion of every week to test, and to require a constant application of English, by requiring parsing in English, reading History, reading Geography and great attention to Arithmetic; that he required an exercise written out every morning, in Greek, Latin or English, with the solution of a question in Arithmetic appended." He stated "that as to the execution of those exercises he required the most careful penmanship." It appears that his school numbers something like one hundred and fifty pupils, that he has a strong and well qualified corps of assistants, and that in order to record the value and effort of the labours of the pupils, he has a system of marking, which he described, and which, perhaps, is as perfect as circumstances can admit.

We believe that the Rev. gentleman is accustomed to stimulate his pupils to vigorous industry by motives drawn from time and eternity. Many of the pupils, certainly, evince evidence of the influence of those motives and no contemplative person can look upon his school without regarding it as containing the germs of future usefulness and greatness.

The age imperatively demands an increase of intelligence. The Latin language must be known for a mastery of the English: it is a key to several modern languages. The Greek language, should be cultivated in order to know with certainty what is declared in the New Testament.

A knowledge of these languages can be of little or no use unless it be critical and accurate. We presume that there are other schools in this city, in which this knowledge can be obtained, this assuredly is one: it is the continuation of the same Grammar school in which Bishop White and Chief Justice Tilghman received their foundation in Latin and Greek. But we believe that this school has never at any past period been entitled to a higher reputation for management, efficiency and success than it now enjoys. On the late examination the pupils were fairly and honestly examined, and the demonstration was such as to satisfy us of most faithful instruction on the part of the principal and his assistants, and of the pupils.

AN OBSERVER.

Philadelphia, Dec. 20th, 1843.

For the Episcopal Recorder.

"A PIOUS ASSOCIATION."

The following notice met my eye a few days since in the columns of one of our most respectable daily prints.

"A Pious Association is being formed in the Catholic Church of Saint Joseph, under the direction of the Fathers of the Society of Jesus, for the perpetual adoration of the Most Holy Sacrament; and the Church will henceforward be open daily from dawn until sunset. Entrance by Willow street."

A few thoughts occurred to my mind in connexion with this notice, though not in reference to the particular *object* of this Association.

In some portions of our own Church public services have of late been multiplied to a very great extent. We have the daily service; we have the service *twice* in the day, for many months successively, perhaps all the year round. We observe too the regular Saints' days, and other festivals; none are omitted. Well—this is doing a great deal; some individuals attend all these services, and devote nearly self denial or trouble them to do so. I will not say at any time neglecting home duties for this purpose—though even this is possible in some instances. But after all, should we increase four-fold these public observances, Rome can, nay she does and will, outdo us still. From "dawn until sunset," her doors are open for worshippers, and no where is prayer thought to be so acceptably offered, as within the walls of the sanctuary. Let us be careful lest such an idea gain possession of the mind of any among us. Let us beware that we place no dependance upon, look for no merit in the regular performance of a round of *duties*, which in number and extent seem to emulate, while they cannot equal those of that antichristian church.

Turn this notice makes no announcement, though these services are so protracted, that there will be any voice heard of a faithful watchman upon the heights of their Zion. Will the preaching of the gospel of salvation think you, be heard within those walls, between the hours of "dawn and sunset?" Will any cry unto the wicked, "Turn ye, turn ye, for why will ye die?" "Ho, every one that thirsteth, come ye to the waters?" No indeed, far different is the purpose for which those doors are open! No;—for the glory has long ago departed from that idolatrous, professing church! Let not, then, our beloved Church, even resemble her in this—let us not tread in her footsteps, or follow in the path where she leads—but when we meet to offer our united supplications, let the preaching of the word accompany the offering—let sinners, at least, be invited to forsake their sins, and to accept the blessed invitations of a Saviour. This is the means of God's own appointment to save souls; and will he listen to our petitions, if we neglect to do his will? O that some were wise, that they would consider these things, that our Church might "arise and shine," never appearing in an affected garb, however imposing, of Roman dignity or ceremony, but adorned with the simplicity and purity becoming her high and holy character, that the name of her God and King may be glorified, and multitudes saved through her instrumentality.

N. O.

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

ART. XIII.—*Of Works before Justification.*

1. Are works done before justification acceptable to God?
2. Why not?
3. Do such works make men meet to receive, or merit, or deserve grace?
4. What do you mean by deserving grace of congruity?
5. Who are the school authors?
6. How do you prove that works before justification have the nature of sin?
7. May an unjustified man therefore sin as much as he pleases?
8. What is the doctrine opposed to this article?

The Episcopal Recorder.

PHILADELPHIA, JANUARY 6, 1844.

WORDS AND THINGS.—The editor of the London Christian Observer remarks in a late review of Dr. Beasley's charge: "We look up the charge of our Rev. friend the chancellor of the diocese of Winchester, with something of distaste, that such a man, on so solemn an occasion, a man so able to deal with *things*, things of the highest importance, should be driven by the adverse occurrences of the age, to spend his valuable labour upon *the use of certain familiar words*.' We have lamented our own humble share in this sort of warfare. We feel it a humiliation, to have to write about gowns, and surplices, and candles, and we know not what trumpery. And we have pitied those of our Church officers who have been driven, by the exigencies of the day, to expend much time, learning, and effort, upon the veriest mint, anise and cummin, while so much remains to be urged upon the weightier matters of God's law. However, if it be a duty under existing circumstances, as we fear it is, it must be discharged, however irksome, or in itself unworthy, it may be. But our distaste to our friend's charge did not last beyond the title page; for after all, the discourse is upon things, not words; or upon words only as connected with things; for the Oxford Trractarians are making everything symbolical; and their misuse of words is in order to pervert ideas." These remarks are so adapted to our state of mind in reference to many past and existing controversies and discussions, that we have felt as if Mr. Wilks were expressing our very thoughts. We have travelled through years of labour and toil in the church. And though we have entered very sparingly into the multitude of questions which are agitated around us, and have utterly refused to have part or portion in many controversies which some others have thought important, we have been sufficiently in the midst of the puerile as well as the important disputes of the day, to become extremely disgusted with the former. On all questions of outward order, habit, or taste in the ministry and worship of Christians, we desire that every one should be thoroughly persuaded in his own mind. We are ready to give a reason for ourselves, for every custom or precept which is regarded by us, which to ourselves, seems to be sufficient. But we cannot "for meat" consent to "destroy the work of God." We lament the bitterness of spirit, and folly of devotion, with which some who are agreed, because we would have even our adversaries manifest the mind and temper of our divine master. We cannot but consider all the questions for which real Christians are at variance, as of extremely little comparative consequence; and we long to see, and to *cherish*, a spirit of union in feeling among the followers of our blessed Lord, which shall manifest that they belong in truth to him. We desire to labour ever for union in the Christian Church, and not for division. And while the great and abiding truths of the Gospel constitute the foundation of a real union among those who love them, we feel a deeper anxiety that these should be more known, and loved and prized among all on whom we can exercise any influence. In entering upon a new year of labour we would direct our efforts to things, and not to disputes about words alone. There is a glorious reality in the perfect and all-sufficient righteousness of the Lord Jesus, in His Deity, and atonement for sin, which constitute an object of all absorbing interest, and worthy of the utmost devotion of the powers and affections of man. Under his shadow, his people sit down with great delight. There would we dwell, and this would we make our heritage forever, for it is the very joy of our heart. The more we are led to exult and glorify the Lord Jesus alone, the more peaceful and happy will the mind in the midst of earthly conflict and care. And what true Christian is not ready, wearied with consideration and dispute about the inferior and non-essential matters of ecclesiastical order or taste, to fly with new interest and devotion to him who is all, and has all, within himself? This is our feeling, and with this desire we look forward to our year's work, which is now before us. More of Christ—more of his salvation,—more of the endless inheritance which his people have in him through his spirit—and less of church politics, and controversial theories, and trifling discussions, constitute our plan and purpose. We trust there are none of our readers who are truly interested in his great salvation but will unite with us in the wish, in every paper, and in every piece, to "see Jesus." For such we shall continue to labour with pleasure, and the earnest prayer that we may not labour in vain.

REVIEW OF THE AMERICAN PROTESTANT ASSOCIATION.—It will be seen by the following prospectus, that this Association have engaged in the publication of a periodical under the title. We are gratified with the announcement, and hope that the character and influence of the work will be such, as to sustain the important cause in which the Association is engaged. The many important points for consideration and discussion which our relations to Rome bring out to view, require a vehicle wholly devoted to the purpose. The literary reputation of the gentleman appointed the Editor warrants every calculation for the usefulness of the present work. We have only to remark in reference to the Committee herein specified, that the Editor of the Episcopal Recorder, whose name is placed among them, cannot, in connexion with his other engagements, fill this place. But it will be doubtless supplied at the next meeting of the Board by some other Episcopal Clergyman more competent to the work.

"THE QUARTERLY REVIEW" of the American Protestant Association, Edited by Rev. RUFUS W. GRISWOLD, assisted by Rev. Stephen H. Tyng, D. D., Rev. John McDowell, D. D., Rev. A. D. Gillette, A. M., and Rev. Levi Scott, Committee of the Association.

"In the month of January, 1844, will be published the first number of the above periodical, and the succeeding numbers will appear regularly at the end of every quarter of a year. The AMERICAN, PROTESTANT ASSOCIATION, 'believing the system of Popery to be, in its principles and tendency, subversive of civil and religious liberty, and destructive to the spiritual welfare of men,' have united for the purpose of defending our Protestant interests against the great exertions now making to propagate that system in the United States; and have authorized the establishment of the proposed QUARTERLY REVIEW, as an organ through which to convey to the Protestant public information regarding its dangerous progress and encroachments, and for the dissemination of the most sound and able Protestant literature.

Each number of THE QUARTERLY REVIEW OF THE AMERICAN PROTESTANT ASSOCIATION will contain 108 or more large octavo pages, printed with a clear type on paper of a good quality, and the price will be *One Dollar a year, payable invariably in advance.*

HERMAN HOOKER, *Publisher,*
Theological and General Book Store,
178 *Chestnut street, Philadelphia.*

ARCHDEACON WILBERFORCE.—The Reverend Samuel Wilberforce, Archdeacon of Surry, who is one of the Royal chaplains, and the future tutor to the Prince of Wales, has been called a *Puseyite*, by many of the papers of this country. We have more than once referred to the excellence of his character and the usefulness of his life and ministry, assuring our readers, that such an imputation was wholly unfounded and unjust. We have copied in our present paper, an extract from his last charge delivered to the clergy of his Archdeaconry, in November last, which will shew in most unequivocal terms, his judgment and views in reference to this subject. We feel even the more anxious, that his character should be understood and made clear from such imputations, from personal regard to one, of whose future usefulness in the cause of our blessed Lord, we have little hope, from the very important situation which he occupies, and the great influence which he is likely to exercise.

KEY WEST CIRCULAR.

This appeal is commended to the favourable consideration of all Christians at the north, who are anxious for the spread of the Gospel throughout our southern borders; for to have the church sacrificed, as it must be in a few months, under the legal proceedings instituted, would be exceedingly prejudicial to the interests of religion in that quarter.

That the Church at Key West is the only one along the several hundred miles of coast lying between St. Augustine on the Atlantic, and Tallahasse on the Gulf of Mexico, and that enslaving men more particularly are benefitted by the services there, (not only those of the church, but hundreds annually who are there temporarily in their way to and from the various ports of the Gulf of Mexico,) are facts which especially commend the object to the liberality of commercial men in our northern cities, whose interests, as often jeopardized through storm and shipwreck in that region, cannot but be favourably effected by the establishment of the Church upon a permanent basis, from the moral effect which regular religious services are calculated to produce in all communities. We hope, from the smallness of the amount required that no difficulty will be met with in securing it.

NEW YORK, Dec. 23d, 1843.

Reverend Sir,—Being charged by the inhabitants of Key West, with their appeal to Christmen, and being deeply interested for the preservation of their Church from its threatened sacrifice, I take the liberty of soliciting your friendly aid towards that object in your granting a Key West, a share of any collections you may take up in your Church during the Winter to destitute parishes, or any such sum as you can obtain from any other charitable fund which your congregation may have created. I can assure you the danger of the loss of the Church to the Episcopalians is great, as other sects hoping it will be sold, are ready to purchase it, already the Baptists, Methodists and Roman Catholics have sent preachers out to take advantage of circumstances. The Rev. Mr. Hasson, appointed by the Board of Missions, has preached there, and I trust will be able to collect and retain under his charge all the respectable portion of the inhabitants. The population will for many years to come be too small to support more than one Church. They have done all in their power to establish an *Episcopal Church*, and *though they are in debt they did not selfishly become so.* They calculated on their previous collections and a subscription list to meet their contracts for the building, but owing to deaths and failures they were disappointed,—I trust I need no apologize to any one interested in the extension of our Church for this liberty, and I will merely add that *a small sum from each congregation will make up the amount needed* and that a stronger claim upon the benevolent could not be presented.

Allow me further to request that if it be a your power to send any relief you will do so as early as possible addressed to me, as the Treasurer of the Home Missions declines receiving trust funds.

I am, Rev'd Sir, with great respect,
Your most ob't serv't,
J. WHITEHEAD,
Merchants' Exchange,
New York.

CHURCH MISSIONS, DIOC. CONV., DEC. 28, 1843.

The appeal of the Church at Key West with the accompanying letters of the Committee and Rector, are here seen at length in the May No. of the Spirit of Missions, page 234. The Vestry communicated with the Committee through Mr. J. Whitehead, who has been the last friend of the enterprise and now looks after its interests here, with authority from the Vestry to receive some the Missionary having been appointed and entered upon his duties at the station.

N. SAYRE HARRIS,
Secty.

ANOTHER FALLEN.—Among the deep mysteries of God's providential government, we are compelled both by our judgment and our feelings, to rock in the smiting in their very prime, that trees of righteousness which the Master of the vineyard had placed in his moral garden, covered with fruit, and made an abundant blessing to many around. Within the last few weeks our city has been marked by the ravages of death in the ranks of the clergy, as the recent numbers of our journal testify. And now we have to record the sudden and unexpected decease of the Rev. John P. Lathrop, late Chaplain in the United States Navy.

The following particulars are taken from the North American of the 30th ult.

SUDDEN DEATH OF THE REV. J. P. LATHROP.—We have a melancholy duty to perform this morning in announcing the death of the Rev. John P. Lathrop, Chaplain U. S. Navy, which occurred suddenly in this city on Friday after-

tion, about 2 o'clock, at Publishers' Hall, No. 101 Chestnut street. The deceased had come down to the city in the morning, from his residence in Burlington, to consult with Dr. Fahnestock, his family physician, and about half-past 12 o'clock went to the engraving office of Mr. Graham, in the third story of the building occupied by Mr. Godey as Publishers' Hall, on business.—About a quarter before one, after finishing his business, and as he was descending the stairs, he was taken ill, staggered and fell. He had succeeded in regaining his feet, and was making an effort to support himself against the wall on the landing, when his situation was discovered by Mr. Graham, and he was assisted by Mr. G. and Mr. Frost, another artist in the building, back to the office of Mr. G. Drs. McClellan, Coates and Page were immediately in attendance, but before they arrived he was insensible, and expired in exactly one hour and a quarter from the time he was attacked.

The Coroner held an inquest upon the body, and the verdict of the jury, based upon the opinion of the medical gentlemen was, that the death of the deceased resulted from apoplexy and paralysis accompanied by disease of the heart. Captain Stockton and the officers of the Princeton, to which ship the deceased was attached, were present the moment his death was heard of, and his remains were removed to the residence of John C. Montgomery, Esq., Postmaster, of whom he was a very particular friend.

Dr. Fahnestock and a son of Mr. Montgomery left in the five o'clock train, to convey the mournful intelligence to his family at Burlington. The Rev. Mr. Lathrop, who was 47 years of age, was of most estimable character as a man and as a minister. He had but recently received his appointment in the Army, and was ordered to the Princeton as the situation of that vessel. He leaves a wife and a widow. He had considered enjoyed good health—his physician, Dr. Fahnestock, who had attended his family for four years, only remembering one slight attack of illness during that time.

STATE OF THE NATIONS.—The following bird's eye glance at the nations of the earth as exhibited at the close of the year, which has just expired, will be interesting to our readers:

The great powers of the world are at peace. Since the overthrow of Napoleon, there have been no general wars. The volcano has retired within its craters, and although it sometimes mutters fearful, threatening sounds, and occasionally sports forth a slender stream of fiery poison, or leaves with portentous throes the supernumerary mass of human society,—on the whole, men's fears are quieted, and even kings and emperors repose in more than former security.

There can be no longer a doubt that the two great systems which have associated themselves with the name of Christ, Protestantism and Romanism—christianity and its foil—are destined soon to cover the earth. They already meet each other at every new point, they enter unexplored regions together, they face and frown at each other at home and abroad. When they shall have yielded all other fields, which the world and time have been traversed and occupied by them, and each shall have encamped itself in strongholds, and have trained its troops for the conflict, then will take place the grand contest, the result of which Scripture has not left doubtful.

Evangelical truth is universally disseminating and every species of Christian literature is pouring forth in the press.

But as the dark—the deeply dark ground of the picture—moral corruption is issuing from ten thousand sources, and a venal press sends forth streams of neutral poison to taint society, and superinduce total & corporate spiritual exhaustion, and death.

Such is the condition of the world: its leading nations deserve a more particular notice.

The Northern Bear, as Russia has been sarcastically designated, has continued to growl in Caucasus, and to lay the rebellious provinces by land and sea. But another year has been added to the successful resistance of the brave mountaineers. How much longer they may hold out against strength, perseverance, and treachery, it is hardly safe to conjecture. Russia's difficulties with Turkey are settled, and other than she is quiet, as is the case with her sisters, Austria and Prussia.

Italy is disturbed by partial insurrections, but they are of comparatively little consequence, when the governments need strength, Austria is ready to pour in her German hordes. Imperial Rome never conquered Germany, but even often cringed beneath her.

Greece has undergone a revolution, rendering the gay, romantic & constitutional monarchy. Russia is disposed to interfere, but there is hope that England will not permit her.

France is comparatively quiet. Her excellent king—she has not had a better than Louis Philippe since the time of Henry IV.—has crushed the Romanist clergy in the climax which they were putting forth to control forms and learning. Taking warning by the fate of predecessors, he is rapidly advancing and suppressing lesser immoralities which place turbulent Paris constantly in his power.

Spain has sustained another revolution. The modern Isabella may stop her pen in blood to decide her fate. She is, we suppose, nearly ready for some other change.

Portugal is quiet, which is more than was expected a few months ago.

Denmark and Sweden have undergone no political change.

Great Britain has been, during the year, an object of peculiar interest.

Scotland is comparatively reposing since the settlement of the church question by secession.

The disturbances in Wales are nearly settled, and almost entirely remedied.

In Ireland the whole body of Romanists have become united under a political leader, and in meetings unprecedented for numbers, have demanded a Repeal of the Union. These meetings were permitted to progress until the season was nearly ended, and then government prohibited them. The leader is under trial for unconstitutional measures, and if he escapes by legal technicalities, will probably be met by the suspension of the Habeas Corpus Act. The result will be more misery for Ireland, but no repeal of the Union. Britain's star is at its setting.

Among those glanced over Europe, we pass to the United States. The latter has undergone little change. France is still warring in the North, and Britain is making more quiet but surer progress in the South. Her Cape Colony is destitute, we believe, to regenerate—as speak politically—nearly the half of Africa, and to make its influence to t throughout that quarter.

Asia has undergone no visible change.

The Celestial Empire has forced before the British Lion, and her sealed doors have been burst open at the cannon's mouth.

The navigation of the Indus has been secured, and the Western border assured from its claimants by a successful, but not completed Anglo-Indian war. Enterprise British India is at peace, but apprehensive of trouble from a disputed succession on her northern border.

Affghanistan is no longer at war with the East India Company, but far from internal repose. She is now successfully independent.

British influence and British customs are gradually pervading the other nations of Asia, and preparing the way for christianity. Her inland trade has shortened the distance between England and India, and is rapidly bringing near to each other the distant parts of the British Empire.

The smallest event of the year has been the massacre of the four-mounted and the simple Nestorians. The stain upon the historic page is dark and indelible.

On the American continent, we first notice the British possessions. In these a contest is now progressing between democracy and the ancient feudal sway.

Texas and Mexico remain in statu quo, but circumstances portend a speedy reconciliation between the countries on the basis of a permanent treaty of peace.

The relations of Yucatan and Mexico are somewhat similar, although, according to present prospects, the settlement of difficulties in that case will embrace the loss of independence on the part of Yucatan, while Texas will retain her distinct national existence.

Brazil is quiet under her young emperor. The bonds of union between this country and France have been strengthened by alliance of the royal families.

The war between Buenos Ayres and Oriental still continues with varied success. The British have acknowledged the blockade of Montevideo which will much advance the purposes of Rosas.

Paraguay, since the decease of Francia, has been managed by an elected government which seems to be possessed of fortune uncontrolled powers as the late dictator.

The rest of South America has undergone no material change.

We turn with delight to our own happy land.

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land;
Whose heart hath ne'er within him burned
While home his footsteps he has turned
From wandering on a foreign strand.

The past year hath witnessed with us no marked political change, except in the commenced organization of an American party, which promises to figure largely in our future history. Congress has begun the present session with unchristian division of parties that it is not likely any very unanimited measure will meet the approbation of both houses and the sanction of the President.

Meanwhile temporal prosperity is returning to the land, wealth is flowing in unison. The doctrine of republicanism is becoming increasingly unpopular, and the tyrants encroaching upon public opinion, even in the republicking States, will certainly find it to refrain from their usurpations; on the whole, our temporal condition has not been more favorable for several years past.—*Bap. Ad.*

IMAGE.—The *Baptist Record* came to us last week adorned with a wood cut of a cross and a crown and the motto: *No cross no crown.* The *Christian Observer* (Presbyterian) had a cross without a crown. The *Episcopal Recorder* might do well to re-publish the Homily on the perils of Idolatry.—*Catholic Herald.*

It gives us pleasure to inform the Herald that Mr. Biddle of this city has the entire Book of Homilies in press, which will be forthcoming in a few weeks. This will cover the whole ground. And we would suggest that it should be distributed widely among Episcopalians—Roman Catholics—Presbyterians and Baptists, assured that it will not only guard against the sin of Idolatry, but aid the promotion of vital and practical godliness.

NEW PUBLICATIONS.

THE LITTLE PICKANINNIES. By CHARLOTTE ELIZABETH. *New York: John S. Taylor.* 1841.

This is a narrative of fictitious characters interwoven with facts confirmed by official reports to Parliament. The details of cruelty and oppression are frightful enough to be attributed to exaggerating fancy, but we are compelled by the authority given for every statement, to acknowledge that it is truth in all its horrors. The scene is laid in one of the manufacturing towns of England. The story is full of interest, and presents in its true character the fearful guilt of so enslaving the bodies and souls of those young victims of covetousness. Though primarily designed to open the eyes of Christians in England to the misery around them, and to stimulate to the benevolent use of prayer, light, in the account of Lord Robert's and Lord Manfredville's lovely homes with their thousands of dependent tenantry, faithfully instructed in the Word of God, and encouraged to that honest and well rewarded industry which leads to respectability and repute. The influence of the Scriptures in the Irish tongue is truly wonderful as here described—and one can scarcely fail to rise from the reading of this book without deepened sympathy for the people it describes, and heightened gratitude for the blessed gift of an unchained and unchristianized Bible.

For sale by *J. Pennington, 169 Chestnut st.*

BOOK OF POETRY:

This is a collection of religious poetry published by the Presbyterian Board of Publication, and compiled by the Rev. Dr. Eagles. It is indeed a book of merit, much judgment has been displayed in the selections which it contains, and we are confident that its influence must be good upon those who have a taste for such reading. The book is printed and bound in a beautiful style for the parlor table, at $1 50.

PRAYER BOOK.—It is a lovely evidence of the growth of the Episcopal Church that all the prominent cities of the Union seem to vie with each other in sending forth the Book of Common Prayer. In some cities, our own for instance, there are half a dozen, perhaps half a score publishing houses that have stereotyped it. In every size and variety of binding and consequently at every price from twenty cents to nearly half as many dollars, it is for sale in our stores. Mr. George published a beautiful edition a week or two ago, and Mr. Henry F. Anners has more recently brought out an extraordinarily neat copy to which is appended *the Lessons* for all the appointed seasons of the year. We have no doubt it will be required with time and have an extensive sale.

DAILY MANNA FOR CHRISTIAN PILGRIMS. By EMMA PARRY. *Boston: Gould & Co. Philadelphia: Lindsay & Blakiston. Cincinnati* and 12 mo.

A small volume for the pocket, out of which the hurried heart traveller may find a daily supply of the bread of life to refresh, and flower for heart amidst the cares and anxieties of his earthly journey.

General Intelligence.

For the Episcopal Recorder.

ANNUAL REPORT OF THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA.

The managers report they are compelled to acknowledge that, owing to the limited patronage, they have received, they have been able to accomplish but little this year. They have only purchased 1,000 copies. They would state that 1,000 Bibles they had been supplied with the funds. They occasionally feel so discouraged, that they are tempted to abandon their enterprise, but a consciousness of their duty and responsibility to the Church, and confidence in the God of Israel, who has so abundantly sustained them, and can preserve it to its other glorious stimulate them to continue their exertions. If the Divine blessing rests on all attempts to diffuse the knowledge of his truth, they have been abundantly rewarded for all attempts to diffuse the knowledge of his truth, they have been abundantly rewarded for all their labors, and have the pleasing assurance that many a humble family has been supplied with the Bible and Prayer Book, through their instrumentality.

The managers would also state that they have not been able to meet the wishes of many of the subscribers, who desire to have the Bibles and Prayer Books bound in a more costly manner than they have been able to afford them. They would suggest that if the subscribers would pay the difference between the cost of the plain and the more costly binding, they could be furnished with the latter. They would also state that they have been compelled to refuse many applications for Bibles, from the fact that they have not the means to purchase them. They would suggest that if the ladies of the different congregations would form themselves into associations, and collect the small sum of 25 cents per month, they would soon be able to supply the destitute families in their congregations. This society was established with the sanction of their Bishop, and the General Convention of 1838 did that their book should be the standard edition. All the funds contributed in donations and subscriptions, and the profits arising from the sale of their books, are expended in the publication of the same, as the ladies transact all the business, and are not at the expense of share rent or employing an agent. It is hoped, when these circumstances are considered, that many a helping hand will be extended to spread them in their interesting occupation, and that the Spirit of God may be with them, and prosper their labors. As they will be obliged to deposit principle upon their sales, they will promptly attend to all orders, *post-paid*, enclosing the requisite pecuniary remittances.

	Plain.	Quarto.	Octavo.
Distributed gratuitously	1,069	21	12
Three Dozen Bibles.	304	3	6
	1393	24	18

Summary.

Sad Death.—A young man of Londonderry, Sullivan Co., N. Y., was drowned a few days since in breaking through the ice. His brother in attempting to rescue him, would have met the same fate, but for the timely assistance of a bystander, which now seen upon the wilderness, to the praise and glory of God, and the edification of many souls. The names are annexed by the gratitude of the humble poor, especially the aged and dismantled, such as the instruments of the Missionaries who conducted them, how highly they appreciate, and how much they value the privileges they are enjoying in consequence of the prejudices against the Church, in considering the social influence of the learned sects that infest our country, and in those countries sound and scriptural views of religion. What Episcopal man refuses 50 or 100 dls. annually, to the instrumental in producing these blessed results, and eternity! Yes, who have possessed the unexplainable treasure from our childhood, cannot imagine how highly it is estimated by those who examine it for the first time. We therefore recommend the inestimable benefits and transcendent excellencies of our incomparable Liturgy, but if we really loved it, we could not be content to feel so, until we had made every exertion in our power to circulate it far and wide, that others might enjoy the participation it affords. The supremacy of Episcopalians, in this respect, must proceed from a want of consideration; and it is hoped that many who have not hitherto put it on their list of paramount duties, may be convinced of this sin of omission and add it to their catalogue of indispensable duties this year. The congregation of St. Peter's Church, after attending a course of lectures on the Liturgy, gave the most unequivocal evidence that they prized the book next to the Bible, for the number of additional subscribers who assist in its circulation, in addition to the unparalleled contributions made by that Church to this society. The managers tender their grateful acknowledgments to the Rev. Dr. Coleman for his annual token of remembrance, which is due to the Rev. Dr. Tyng, Dorr and Newton, for their appropriations from the Sunday-school congregations. This society was established with the sanction of their Bishop, and the General Convention of 1838 did that their book should be the standard edition. All the funds contributed in donations and subscriptions, and the profits arising from the sale of their books, are expended in the publication of the same, as the ladies transact all the business, and are not at the expense of share rent or employing an agent. It is hoped, when these circumstances are considered, that many a helping hand will be extended to spread them in their interesting occupation, and that the Spirit of God may be with them, and prosper their labors. As they will be obliged to deposit principle upon their sales, they will promptly attend to all orders, *post-paid*, enclosing the requisite pecuniary remittances.

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Go where we will, (says the traveller Stevens,) to the uttermost parts of the earth, we are sure to meet one acquaintance—DEATH is always with us. How solemn is such a reflection!

The trial of the Rev. John Pierpont vs. the Proprietors of the Hollis street church, Boston, has been adjudged in favor of the plaintiff by the Supreme Court. Two defendants have filed a bill of discovery, to elicit from the plaintiff a confession or denial, under oath, of the authorship of a prize packet delivered at the opening of the Tremont theatre.

The widow of the Rev. W. H. Hall, of St. Albans, Vt., has presented a fine Organ of the cost of $1,500 to the Episcopal Church of that place.

Reform in the Creek Nation.—The Creeks have passed a law expelling all white men from the limits of the nation, who play at cards, whether they have Indian wives or not.

A Society has been formed in Cincinnati, called the U. S. Anti-Gambling and Moral Tract Society, the members of which pledge themselves never to engage in a game of chance for any stake, however trifling. The society is formed on a strictly *teetotal* basis, and it is said already numbers five hundred.

DR. PUSEY AND HIS FOLLOWERS IN QUARANTINE.—We shall not be at all liable to an imputation of recommending our opinion of the principles of the Tractarians, because we think we speak favorably of their personal character. Time comes to us again to say it when we let our pen run to say it unawares. Sir, I believe you to be a respectable person, but you carry the plague in your clothes; you have been to the city of the plague, and though you seem to have escaped with the contagion, touch not a coat or a button, or even a thread of your garment, lest you communicate the infection. Good, I must beg leave to detail I am to hinder your communicating it to me and my house, and to and the neighbourhood on their guard against the deadly contagion. Bath.

A Wandering Footpad.—Gilbert Barnet, after having been robbed of his watch and purse by a footpad, was obliged to exchange coats with him, as the latter took a strange fancy to his. Not long after Robert Barnet had his hand into one of the pockets of his robber's coat, where he found a watch and purse, and in the other a considerable quantity of gold.

How the Bible Shines.—M. Cuvier, a French physiologist, asserts that the human body falls to decay by degrees, portion by portion at a time, and not all at once. He says that "the muscles of the legs and arms lose their power before those which support the head; and these last sooner than the muscles which sustain the back." He illustrates this by the case of persons who sleep in a church, or while they are standing or walking. He conceives that the sense of sight sleeps first; then the sense of taste; next the sense of smell; next that of hearing, and lastly, that of touch. He maintains, also, that the senses fall asleep, one after another, and sleep with different degrees of soundness.

Does what is sleep? A physician perhaps, or rather by a new peculiar action, or cessation of action on the part of the electricity of the system.

It is said that negotiations between the King of Bavaria and the son of Ross have been for some time pending for the consecration of his Majesty at his death, and that the Bavarian Government has offered the sum of 100,000 thalers for the performance of such an act.

The Bible Prohibited.—Dr. Franklin in his own life, has preserved the following singular anecdote of the Bible being prohibited in England, in the time of Mary the Catholic. His family had been early embraced the Reformation. "They had an English Bible, and to conceal it the more securely they even carried the project of fastening it open with packthreads across the leaves, on the inside of the lid of a stool. When any grandfather wished to read to his family, he lowered the lid of the stool upon his knees, and turned the leaves from one side to another, which were held down on each by the packthread. When a reader came to the portion of the Bible, one of the children was placed at the door to give notice if he saw any officer of the spiritual court coming, (the apparitor, as it was called,) when the lid was lowered to its place, and the Bible concealed under it as before."—*Philadelphia Gazette.*

A most extraordinary conspiracy has been discovered at Brighton—a joint stock company" for plundering boats and ships, and for smuggling. It is said to have existed for fifteen years, and to have been amounted to double £50,000 or a £100,000 a year is probed. An accomplice had turned traitor to the confederacy, and discovered all but the information was not very important; and the Police agents are surprised at having been buried by the gang to the tune of £50,000.—*Boston Transcript.*

Ecclesiastical Register.

ORDINATIONS.

Deacon.

Mr. William B. Corbett, at Trinity Church, Boston, Dec. 26th, by Bishop Eastburn.

Priest.

Rev. John S. Davenport, in St. Paul's, Newburyport, by Bishop Eastburn.

RESIGNATIONS.

Rev. E. A. Allen, resigned the rectorship of Christ Church, Dayton, Ohio.

Wm. Figg resigned on account of ill health, St. Paul's, Lower Sandusky, Ohio.

Rev. O. Bulkley, St. Mark's, Fredrick county, Maryland.

Rev. Henry S. Smith, Grace Church, Plainfield, N. H.

Rev. Ezra B. Kelley, from diocese of New York.

REMOVALS.

Rev. Henry S. Smith, Union Church, West Claremont, N. H.

Rev. O. Bulkley, Littleton Parish, Cumberland county, Va.

Rev. A. P. McMurphy, Christ Church, Spiegelville, Ohio.

Rev. Eli Lounsbery, Grace Church, Sandusky, Ohio.

Rev. Ezra B. Kelley, to Illinois.

We learn that the vestry of St. Thomas' Ch., New York, have invited the Rev. Dr. Whitehouse of Rochester, to occupy the rectorship made vacant by the removal of Dr. Hawks.

MARRIED,

On the 19th ult., by the Rev. Mr. Creeney, Rev. Calvin Pease, of Cass county, Georgia, to Miss Elizabeth Ann, daughter of James Byars, Esq., of Paid county, Kentucky.

DECEASED.

Rev. John P. Lathrop, chaplain U. S. Navy.

Obituary.

Died, at Hulmeville, Buck's Co., Pa., on Saturday, Dec. 25, Robert Lewis Harrison, son of George Harrison, Esq., in the 19th year of his age.

The funeral of this young man was attended by several persons were called to mourn the loss of their eldest son, then a candidate for the ministry in this diocese, whose parting admonitions on the bed of death were many of the agent of that a blessing to those who survived him. At that time was the seed sown in the heart, which afterwards sprung up and bore such abundant fruit to the life and death of the beloved one whose loss they now bemoan.

Robert H. Harrison, was a youth of uncommon talents, possessing an eager thirst for knowledge, a quick intelligence of mind, and that tenderness of disposition which made him the joy and favorite of the family circle. He was the child of many prayers of an aged grandmother, and when very young might be seen with his many unfaithfulness all subdued, attending by her side, holding in his little hand the impression Bible, or the old book of "daily morning and evening prayers," reading for her pleasure, while the tears of grateful affection, stole down her aged face.

Needless he was the subject of many early serious impressions, but it was not till after the death of his brother in Feb. 1842, that he decided to choose the Lord as his portion. He was then, with other members of his family, received into the Church by baptism, and soon afterward to the table of the Lord. At this time he became the teacher of a class in the Sunday school, in which he felt much interest.

Always interested in books and study, he looked forward to the office of a teacher as his profession, and had just entered upon the duties of the vocation as assistant to a neighboring school, when a severe cold settled upon his lungs, in an inflammatory form, prostrated his strength, and in eleven days terminated his life.

He was a youthful soldier of the cross, to stand forth in the great conflict with the King of Terrors, inexperienced in the Saviour's knowledge and love,—how would he meet so unexpected a summons, how pass through a trial so fearfully sublime?

But Jesus stood near to raise and bless the Faith of his flock; the mighty God was in his side, he could not utterly fall. "It greatly comforts me," he said, "to know this will work together for my good in some way." And again, when very ill, "I should like to get well and live to praise Him for all his love; but if he will not, I am willing to glorify him by suffering and death, if such was His will;" he replied, "certainly, certainly." When told that his suffering could not be relieved, "never mind me up," was his sweet reply, "I will try to please God." God in Christ! To whom brought back from the blood of Calvary, he could now look up, and in the language of all grace, say, "Abba, Father."

When it was found that all medical skill was of no avail, and that the hour of his departure drew nigh, he laid aside all mind and heart love, assuming silent prayer according from their sorrow-worn couch of his friends. After his sight failed, his lips opened, and they heard the words, "Home, home, I will hope soon to see—it is a beautiful place." Then as though he caught the angels' song of the approaching hour, and which he was soon to join in heaven, he exclaimed, "Glory to God in the highest, on earth peace, good will to men." But again perhaps to show to those around him that he rested not in any mood of his own, his eyes opened, pointed to turn him for ever to Christ, and as for each his own silence, he cried, "God be merciful to me a sinner, a sinner—for Christ's sake—thy own Son's sake. Be merciful to me a sinner for Christ's sake. Amen, and Amen!" Addressed the brother and companion of his childhood, was called, and asked if he thought himself a child of God, adding "I can in no meet me in my heavenly home, can I not?" These were the parting words to each beloved one, and his redeemed spirit entered in to dwell forever in the mansions of the blest. "O death, where is thy sting? O grave, where is thy victory?"

Ecclesiastical Calendar.

THE EPIPHANY.—Jan. 6.

Proper Lessons for Morning Service, Isa. xl. 1 and to p. lxi. xlix.

FIRST SUNDAY AFTER THE EPIPHANY.—Jan. 7

Proper Lessons for Morning Service, Isa. xlix. Matt. v. 13. Evening, Lxvi. 1 Cor. i.

SECOND SUNDAY AFTER THE EPIPHANY.—January 14.

Proper Lessons for Morning Service, Isa. lx. Isaiah v. 22. Evening, lxi. to lxv. 11 Cor. xii.

THIRD SUNDAY AFTER THE EPIPHANY.—January 21.

Proper Lessons for Morning Service, Isa. lxv. Matt. xv. 12. Evening, lxvi. to 2 Cor. vi.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Bloomfield,	Sunday,	Feb. 4.	Afternoon.
Perkasmen,	Monday,	Feb. 12,	Morning
Norristown,	do.	do.	Evening.
Lancaster,	Sunday,	Feb. 25.	
York,		do. 27.	
Petersburgh,		do. 28.	Evening
Christ Church,		do. 29.	Morning
Pottstown,		March 1.	Evening
Carlisle,		March 5.	Afternoon.

ST. ANDREW'S CHURCH.

Similar notice having been given in the month there is no necessity for repeating it, but preaching evening service to-morrow at 7 o'clock.

By appointment of the American Protestant Association, the Rev. James H. Adams will preach in the Assembly Rooms, Chestnut street, above Seventh, on next Sunday evening at 7 o'clock.

Acknowledgments.

I acknowledge the receipt of $25 10, received from a member of St. Andrew's Church, through Rev. W. Darius, Esq., for Arrears Collected. HENRY DUHRING.

PHILADELPHIA CITY MISSION.

I have received the sum of $100, a donation from the Rev. Dr. Hodgson, as a part of the annual contribution from the congregation of St. James'. I have also received $25 from Mrs. Cox, Penn Square, and $50 from other members of St. James' to be distributed among the deserving poor.

THOS. G. ALLEN, Gen. Agent.

MISSION CHURCH OF THE EVANGELISTS.

The undersigned gratefully acknowledges from Mr. Jos. K. Simon, Bookseller and stationer, No. 24 South Fourth st., 24 volumes for the Sunday School Library of the above.

Received.

1 piece muslin, Swandown, Mollifiers & Co., several articles from St. Peter's church, Union Hall, St. James' parish Dinner and Fair, Mission, and several pair of shoes. RICHARD GRAVES, Warden.

Miss S. A., of Germantown will thankfully receive any assistance, which may be rendered to her in the erection of a residence, exclusively for a few more of the Rule Sisters, by the payment of $30.

A Clergyman of the Protestant Episcopal Church, desires to procure a Teacher of Music, to reside in his family. He has been for several years engaged in training the tastes of the young, and can produce many satisfactory testimonials of his success. He would prefer a teacher of the Piano-forte or instrument. He would receive a parochial school; but is willing to undertake the entire charge of the Academy, which under his direction, would be a most beautiful section of the country, and beyond the reach of upon his own exertions. Address, post paid, "P. H. P. Westchester Co., N. Y."

NOTICE.—All persons having received Victorine powders from Clement Clark, are requested to send them to Messrs. Carey & Hart, Booksellers, post paid, and the cash will be sent to them.

H. W. HEWET,
No. 281 Broadway, New York.

Jan. 6—2t.

NEW BOOKS.

A Voice from Antiquity to the Men of the Nineteenth Century, or notes on the book, by J. H. Merle D'Aubigne, D. D. price 25 cts.

The Voice of Antiquity, the sentiments of the successive ages of Christianity, by J. H. Merle D'Aubigne, D. D. author of the History of the Reformation, price 25 cts.

A Farewell Sermon, preached by Dr.—At Hartford. Sketch of the Reformation. 2. The Antiquity of the Religion of Protestants. 3. Safety of continuing in the Protestant Church. 4. Reasons commendatory to the Bible. By Thomas Harwood Horne.

Christian opinions on the Spirit of the Church, by the Author of "Persuasives to early Piety," &c.

Just published and for sale by H. HUSS & H.
178 Chestnut street, opposite the Masonic Hall.

CHEAP BOOKSTORE.

THE subscriber respectfully informs his friends and the public, that he has opened a general assortment of Books and Stationery, at the former place.

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Including all in general use in the various departments of Education. Also Cash Books and School Stationery.

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An assortment at the lowest cash Prices.

Miscellaneous and Religious Books.

A very large assortment, to which additions are constantly published. Also Bibles, Prayer and Hymn Books, in a variety of bindings.

JAMES E. SMITH,
Fifth above Spruce street.

TEACHER WANTED.

THE Managers of the Indian Liberty School Association of Philadelphia, have recently received letters from Dr. Johnson, informing them that the services of his family as a teacher among the Cherokees, is required at the Head Quarters. He has requested to obtain one from Germantown, if possible, until another teacher that he patronized to take his place, and relieve him from the services of a respectable gentleman, without delay. The Principal of the School must be capable of giving instruction in all the branches of a liberal English education, and should also have some knowledge of agricultural pursuits.

For further particulars, application may be made to the President of the Association, Mrs. Dr. Hastings, 322 South Fifth street.

Dec. 30.

PLANTING AND TRAINING OF THE CHURCHES.

IN Press and will shortly be published—the History of the Planting and Training of the Christian Churches by Apostolic men, collected from the German of Dr. Augustus Neander, by J. E. Ryland. 1 vol. 8vo.

This Work will be in immediate demand, and our edition of the History of the Christian Church during the first three centuries, by the same author.

JAMES M. CAMPBELL & CO.
Dec. 30. 251 Chestnut st., up stairs.

MAGIC LANTERNS.

THE subscribers are constantly prepared to furnish to Clergymen and Sabbath-school teachers, and others, Magic Lanterns of the most approved construction, with slides, suitable for Sabbath and other schools. The Lanterns and slides will be sold separately or together, as required, to the latest purchaser each, and are fully warranted. Lanterns for the Hydro-Oxygen light, with all the apparatus for generating the gas, suitable for Associations and Lectures. Astronomical slides, in sets, with correct views in exercise by rack, manual, perfect in a short time. Lectures explanatory to each, prepared in a few days. &c. &c. &c. A sufficient number of the most complete sets of slides ever yet offered for sale. Natural History of birds, insects and reptiles. Temperance slides, &c. &c. &c. Dissolving views of the most splendid character in various styles. Tableaux, Mathematical Lessons, &c., suitable for Sabbath-school and Academies.

For sale by and for sale and prepared for
McALLISTER & CO.
48 Chestnut st., Phila.

Dec. 23—2t.

STANDARD WORKS.—Published by HARRINGTON & HASWELL, 223 *Market Street, Philadelphia.*

Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, or full calf.—The Psalms of David in Meter, translated and diligently compared with the original text and former translations. Allowed by the assembly of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament, 12 mo. Printed in clear and distinct characters. It is extensively used as a school book.—Le Bruy's edition of Telemaque, carefully revised and corrected from the Second Edition of Dubois'. Paris.—Schmitz's Grammar of Cæsar. Abridged for the use of Schools and Academies.—Old and New Testaments each separate, Sunday-school styles of binding, some have face to read clearly.—Testaments in all the languages, and Testaments to bind to order.

The Bible is so large, if not too large, that all sizes, from small to the quarto, and the book of Psalms and Testaments to bind to order.

N. B. A general assortment of School and Prayer Books constantly on hand, for sale low.

Dec. 16—1t.

THIS DAY PUBLISHED,

JACKSON'S celebrated Treatise on the Church, and Religious Societies not in the Church, in 1 vol. 12 mo. A work of great importance at the present moment, and in the course of the Church, and worthy to be studied by all candidates for the ministry.

A no. Thoughts of Francis Xavier Christian Missionary. H. HOOKER, Publisher,
178 Chestnut st., opposite Masonic Hall.

Dec. 23.

JUNKIN ON THE PROPHECIES.

IN Press and will shortly be published—for 1, the Seals and the Great Dragon and the Two Beasts, or the Prophecies symbolized by Nebuchadnezzar's dream and the vision of Daniel, by the Rev. George Junkin, D. D., President of Miami University, Oxford, Ohio.

JAMES M. CAMPBELL & CO.
Dec. 30—6t. 251 Chestnut st., up stairs.

MEMOIR OF BISHOP MOORE.

JUST RECEIVED, and for sale by the subscriber, a few of the Episcopal Recorder, No. 12 Pearl st., a Memoir of the RT. REV. RICHARD CHANNING MOORE, D. D., late Bishop of the P. E. Church in Virginia, with Sermons and Addresses. By the Rev. George Washington Doane, D. D., now Bishop of New Jersey. 1 vol. 12 mo. pp. 422. Price $1 25.

Also, The Prayer of the Church, a connected series of R. P. Lyte on the Liturgy. 2 vols. A liberal discount to the trade.

STAVELY & M'CALLA.
Dec 2—3.

NEW YEAR'S PRESENTS.

BARTLETT'S American Scenery, 2 vols., Turkey morocco.

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Shakspeare Lady, do. do. do.

With a great variety of Books and Prayer books, all for sale low, and Juvenile Annuals for 1841, together with a large assortment of Juvenile Wrs. &c., suitable for gifts.

Also for sale by EDWARD C. BIDDLE,
Dec. 30. No. 6 South Fifth st.

NEW JUVENILE BOOKS.

THE Boy and Girl's Annual, a Christmas and New Year's Present for 1841.

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The Annuitant.

The Child's Annual, by Mrs. Cooper.

The Christian Year, by Mrs. Cooper.

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With a great variety of New Books suitable for holiday presents.

PERKINS & PURVES,
No. 184 Chestnut st.

Dec. 9—3t.

VALUABLE AGRICULTURAL WORKS.

JUST PUBLISHED,

LETTERS on Agricultural Chemistry and Geology. By Justus L. Liebig, 2 vols. Boussingault's Rotation in Crops, Manures, and Physical Properties of Soils. Illustrated with numerous engravings.

Rotation of Crops, and Culture of the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.

The Theory of Horticulture, or an attempt to explain the Principal Operations of Gardening. By John Lindley, edited by A. J. Downing and A. Gray.

Sequel to Agricultural Chemistry; applied to the Production of the Fruits of Farming.—Loudon's New American Gardener.—Complete Farmer.—New American Orchardist.—Receipts and for sale by

BARRINGTON & HASWELL,
Oct. 28. 223 Market st.

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, Ohio, has just published THE CHURCH HARP. A collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the Organ or Piano Forte and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Jonathan Cushing, Professor of Natural Science in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

The Church Choir is for sale in Philadelphia, at the Bookstores of B. B. & H. Kennedy, and Thomas, Cowperthwait & Co., New York, at the

Poetry.

BE KIND TO EACH OTHER.

BY CHARLES SWAIN.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!
Then, 'midst our dejection,
How sweet to have earned
The blest recollection,
Of kindness,—returned!

When day hath departed,
And memory keeps
Her watch, broken-hearted,
Where all she loved sleeps,
Let falsehood assail not,
Nor envy disprove,—
Let trifles prevail not
Against those ye love.

Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorrow,
The closer still cling!
O, be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!

For the Episcopal Recorder.

HINTS BY A LAYMAN No. XXXII.

A TWENTY-NINTH "TRACT ABOUT TRACTS."

"These Tracts do a great deal of good sir,"—remarked a young man to the writer, as he handed him some winged messengers of truth, a few days since; "I gave some, (that you had handed me) to a family next door to our house, who never attended Church; after awhile, they asked me for some more; they all commenced attending, and now go to Church; and their daughter has become a member of the Church."

And do you suppose that this narration surprised us, good reader? If you do, you err; true we "thanked God," and "*kept*" courage; we trust we were not forgetful of a "Laus Deo;" but as to surprise, why we have had too many proofs of the verification of God's promise, to bless effort made for his glory, to allow of *that* feeling.

And now, good reader, we have a serious word for you; we have, during the past year, (as in the year previous;) earnestly urged upon your Christian attention, a most important means of advancing the glory of your "God and Saviour," by an instrumentality, simple, practicable, and available to all; we have endeavoured to show that our "zeal" in this matter was one not "without knowledge;" no mere pet idea, embraced without consideration, and promulgated without calm and sober conviction; founded upon unquestionable evidence, and certain results. This evidence, these results, we have, to a large extent, laid before you. We have narrated illustrations, without number, we had almost said, of the usefulness of Religious Tracts. And you will bear in mind, that very many of these "stirring anecdotes" (as a correspondent of the "Recorder" is pleased to call them;) are based upon the experience of the writer, or that of his friends; for some months past, the "anecdotes" of his papers have been entirely original, and would make, in bulk, quite a respectable Tract. He, himself, is thankful to say, that he can reckon more than a *score of conversions*, attributable, under God's blessing, to Tracts put in circulation by his unworthy hands. Has he not then reason to be interested in this matter? Is it not well to be "always zealously affected," in so "good a thing?" And now he calls upon you to be "up and doing" in this great "work," a "new year" is commencing; will you not "redeem the time;" "the time past will suffice" for indifference to the salvation of souls; as precious in God's sight, as your own; so far as natural equality is concerned: "Suffer this word of exhortation," with which we shall leave the matter to God and your own conscience;—here it is:—*we firmly believe that every individual now reading this "hint," can be the means of the salvation of many hundreds of immortal souls, by the distribution of Religious Tracts! Shall, or shall not, God be honored? Will you, or will you not, prepare for "a great a cloud of witnesses" to testify to your faithfulness on the morning of the resurrection?*

A PREMONITION OF ETERNITY.

FOUNDED ON FACT.

"And yet, sister, it was nothing but a *dream;* therefore do not look so sad about it." "I know, Mary, it was nothing more; yet it was *such* a dream as might rationally make any one melancholy, and you will think so when you hear it." "Tell it, then; and if there be a cause of grief, I will mourn with you."

"Well, then," returned Adeline, "it was this. I thought my white satin dress was all completed, and I went to the party as we are now preparing to do; the scene was very splendid, and every thing around was bright and joyful; still I was unhappy, and my countenance was fille I with gloom. You said to me 'cheer up, sister, we are to have a party at the house of Mr. B. next week, which will be worth a dozen like this; but, by the by, sister Adeline, I perceive nothing *here* so very contemptible as your long phiz would try to make us believe.' I made no reply, but cast my eyes towards a distant grave-yard, whose white monuments were just discernible; you turned suddenly from me, and mingled again in a dance. Soon after I grew faint, my eyes were heavy, and I sank into your arms; almost immediately I was carried to an adjoining apartment, and placed in a very large arm-chair before a mirror. I looked on myself, and oh! how black my countenance appeared! A physician was called in, who made an unsuccessful attempt to bleed me; my face still grew blacker, until at length I expired."

"And are you afraid you are really dead, then?" replied Mary, laughing heartily; "I do not marvel that you are sorrowful; but here comes your satin dress, and it is all completed, sure enough. Come, try it on." "O, it makes me shudder to look at it! Indeed I cannot go to the party!" "Pshaw! put it on. Shall I tell them you had a *dream* (dreadful presager!) and dare not come?" "Tell them any thing, but pray excuse me."

Many words now succeeded, and the thoughtless Mary at length persuaded her sister to attend the party. The evening came, and Adeline went, with a heavy heart, to the scene of mirth and hilarity; her singular dream was still deeply imprinted in her memory, and every thing she saw seemed as it then did in her fancy. She grew more and more melancholy, while every face around her brightened, and every heart seemed light with enjoyment. In the midst of the merriment, her unthinking sister, who had forgotten the dream, came and repeated the very words which Adeline dreamt she had done; they gave her a dreadful shock, but she made no reply, and endeavored to forget her gloom by mingling in the midst of the dance. Her heart grew light, for to one can yield to the touch of vanity without losing in a degree the faithful monitor of the soul. A short time after she passed an open window, and, looking carelessly out upon the moonlit earth, she plainly discovered the white stones of a distant grave-yard, but, after having pointed it out to a young friend, she turned again to the sight of vanity, and the event passed from her mind. It was not long before a great tumult was seen in the ball-room; Adeline had fainted, and was removed to another apartment, where she was placed in a great arm-chair, exactly as she had dreamed. Her sister, who was supporting her head, saw her dying countenance reflected in a mirror which hung on the opposite side of the room, and suddenly she remembered that dismal dream, which she felt was now fast coming to pass. Adeline became more and more insensible. Her face blackened, her respiration grew more difficult, and soon after her unprepared spirit bade an eternal adieu to the shores of time, and went to meet us God.

Thus closed the dream and earthly existence of a gay and promising young female! Her ear had often listened to the pathetic and solemn appeals of the ministers of the sanctuary, and to many instances of mortality; but none had broken the deep sleep of sin in the soul, none had cut the cord that binds to earthly vanities. Still she slumbered on, rocked in the cradle of youthful hopes, and lulled with the music of youthful promises; but suddenly an alarm was breathed into her heart by the voice of the dreadful, the mysterious dream, yet it faded away like the gleam of the meteor. Her mind was unsatisfied between the choice of youthful infantes and the holy religion of the cross. There was no time to be lost; her vision told her so; but she listened to the voice of temptation, and rushed forward into the midst of vanity, and perished, with impending clouds of darkness and sorrow, entering eternity from the ball-room, ere the dream grew dim to her sight.

Should not the thoughtless, who are wasting their precious moments in idle amusement, receive warning from this, and from similar signals of their danger in this living? They do not intend to die as they live; but, oh! how awfully absurd and sinful to live as we would not wish to die, since we are not certain of a single hour, and God is angry with those who trifle with his mercies. The vainest of the vain would not choose to spend their last moments in the ball-room, nor hear with their dying ears the sound of a violin. They have disregarded death; but, oh! how often are they left in the trying hour to darkness and agony of spirit, with no Saviour to light them over Jordan, no hope in the morning of the resurrection! And Death, too, not unfrequently does his work when he is least expected, and the heart that beats warm with passion and earthly enjoyments is suddenly cut off from the midst of time, and assigned over to the great day of account.—*Mrs. H. M. Dodge.*

THE CHURCH OF ENGLAND.

(From Congregationalism, a work by Dr. Vaughan, a Dissenter.)

In the case of multitudes, the zeal now evinced in the cause of the Established Church has its origin, no doubt, in much laudable purpose and feeling, such as the men who think it mistaken should be prepared to respect. In the view of no small numbers of her children, the Church of England is possessed of such attractions as belong not to any other institute on earth. Among all the ordinances of God or man she is esteemed the most lovely, the most benignant. Her antiquity carries the mind back to the infancy of our condition as a people. Her visible structures, in every form and shade of beauty, are the soul and sensible links which connect her history with all the changes of the past. In their completeness, or as they take the shade of the ivy-mantled ruin, they serve to call up the bygone in lengthened succession, until the imagination rests upon the rudest appearances, amidst the deepening shadows of the most distant time. Before her altars all our fathers stood, on their bridal-day, and to her sacred inclosures they surrendered their ashes when their race was run. Her solemn forms of worship became more and more impressive to the living, as being through so many ages mementoes of the dead. Beneath her roofs—beneath humblest in common with the proudest—the men of all degrees have worshipped for more than a thousand years. The very paths leading to the spaces on which her spires and turrets lift themselves towards heaven, have been in a measure sacred in the usages of our people; and the Sabbath morning groups in our parishes are among the social pictures we have always been fond of cherishing. But the institution thus interwoven with our homestead remembrances and sympathies has still higher claims on our veneration. As we look back on the history of this Church, we see monarchs, a line of dynasties do homage to her sanctity. Queens also, from the mother of Alfred downwards, bow at her shrine, and give up their children to her blessing. Her rulers, her scholars, and her devout men, are often seen as the only august spirits of their times. Not a few of them appear like personifications of the repose of another world, coming forth amidst the darkness and turbulence of the present. Such men resting on their own profound thoughts and strong in their own strength, are often seen rising high above all the men of their age. When the season came, some of these could take the place of the confessor and the martyr, giving to the dignity of their episcopate the high adornment of a spirit ready to be offered an oblation on the altar of truth and sanctity. Such were Latimer and Hooper, and such were Ridley and Bradford. All these images of weal and woe, of the lowliness and greatness, of the intellectual, and moral, and the holy, through the past, arrest the eye of the Churchman's imagination, and serve to bind his heart to the system with which they are so naturally associated.

A MOTHER'S AGONY.

The ravages of the yellow fever have been great in Mobile, for the population, and several instances have occurred where whole family circles have been broken up by the ruthless hand of the fell disease. Truly the following, which we copy from the Herald, is a picture sad to look upon:

"*And then I too will lay me down and die!*"—Almost hourly in the day we hear of some instance of real distress, which is sufficient to wring tears from a heart of stone; where some poor unfortunate being has lost by death all that bound him to earth, and the last tie which held their affections are severed.

A day or two since, the most heart-rending instance of affliction and calm despair was told us, which we ever remember to have heard. It is this:

Some two or three weeks since, a lady of this city gave birth to a child, and still while on her bed with debility, she was taken with the yellow fever. Her child died, and her husband and mother were seized with the same disease. In a day or two after, a younger brother was taken down—and as all of the family with the exception of one brother was taken sick, the last one was carried to the house of a friend. In a few days, the mother, who was first taken down, died; her husband followed her shortly after. The aged mother recovered so far as to go and nurse her sick boy—and in the meantime the elder brother, the last of the family, was also seized with the fever. The mother watched, with a mother's solicitude, the fast-ebbing life of her youngest boy, who was sinking into death's embrace. Ere long he too died—and in a few moments, when his bereaved parent saw her loss, she observed in a certain tone, which too plainly told of despair, "Now that he is dead, I will go home and nurse my last child; and when he is dead, *I too will lay me down and die!*" Oh, who can picture the agony of that bereaved and heart-broken woman! Words cannot do it, and none but a parent can feel that mother's misery. What an awful chasm has been made in her bosom, never, never in this world to be filled!—*Mercantile Journal.*

TAKE CARE OF THAT TONGUE.

1. It is *your* tongue. You have not the care of your neighbours' tongues. Theirs may need care; but it is with yours only that I am now concerned, and about which I am anxious deeply to interest you.

2. It is *you only that can* take care of it. If your neighbours could have done it, they very likely would have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be well pleased with dominion over it. But they cannot have it. You are the only ruler.

3. *It needs care.* Whose tongue does not? "The tongue is an unruly member." Not a Greek or a Roman tongue only. Not a Jewish or a Gentile tongue merely. *The* tongue. Here is universality of application, and the appellation is "*unruly.*" This net is large enough to catch all the birds. *Your* tongue therefore needs care.

4. It will repay care. If you have taken some care of it already, then you know what fruit there is of care. If you have taken care of it, then verily there is a noble field of enterprise before you. An uncared for tongue has played some antics that have not added much to the glory of the owner. And such a tongue has formed some habits of motion, the knowledge of the strength of which, will be one of the ways in which you will be repaid for attempting now to rule over it. More safety for the character of your neighbors will be more fruit of said care. And more fruit still will be, the ascertaining which of all the following Scripture descriptions best describes your tongue, or whether it takes them all to complete the picture. "A scourge—fl attery—sharp sword—devouring fire; deceitful, mischievous, lying, false, froward, perverse, naughty, bursting, not tamed."

It is a pity that more people would not go forth to gather those ample harvests which can be theirs from a care of the tongue. Numbers would not have to glean here and there sheaves of triumphs. Where is the son or daughter of Adam that might not be a reaper. Who that has a tongue might not properly be invited to carry a sickle! Truly the field is the world.—*Pascal.*

USELESS BOOTY.

In a letter dated August 26th, Dr. Grant says: "Among the few effects left by us in the mountains was a nice plate stove, which on its falling into the hands of the Kooshi, they broke up in pieces to convert into horse shoes! As they had never seen cast iron before, they were probably as much perplexed at the result of their efforts as were the simple Africans who stole Mr. Moffat's kettle." The incident alluded to is described by Mr. Moffat as follows.—*Day Spring.*

Having just taken it from the fire, it was rather warm for handing conveniently over a fence, and by doing so, it fell on a stone and was cracked. "It is non," said they, and off they went with their booty, resolving to make the best of it; that is, if it would not serve for cooking, they would transform it into knives and spears. After the hue and cry about the missing pot had nearly died away, it was brought forth to a native smith, who had had in a stock of charcoal for the occasion. The pot was further broken to make it more convenient to lay hold of with the tongs, which are generally of the bark of a tree. The native vulcan, unacquainted with cast-iron, having with his small bellows, one in each hand, produced a good heat, drew a piece from the fire. To his utter amazement it flew into pieces at the first stroke of his little hammer. Another and another piece was brought under the action of the fire, and then under the hammer with no better success. Both the thief and the smith, gazing with eyes and mouth dilated, on the fragments of iron scattered around the stone anvil, declared their belief that the pot was bewitched, and concluded pot stealing to be a bad speculation.

Children's Friend.

WHICH WAS THE WISER?

"Well boys," said Charles, "where are you going this evening?"

"We are going to the theatre; won't you go with us?"

"No," said Charles, "my mother tells me that the theatre is a bad place for boys."

"O, tie about what mother says! I'll go to the theatre, for all what mother says! *so I will.*"

"I am sorry," said Charles, "to hear you talk so. I think my mother knows better what is good for me than I do. Besides, God commands us to honor our parents."

"But what harm is there in going to the theatre?"

"Why," said Charles, "there is more harm than I can tell you. Boys always get into bad company at such places as the theatre and circus. And the Bible says that 'evil communications corrupt good manners.' Bad boys make others like themselves. People learn bad principles too, at the theatre. It is a foolish way of spending money. If I have any money to spend, I would much rather give it to see a good museum, or hear a good lecture, or buy books for Sabbath-schools where the people are not able to do it: or to buy clothes or food for those who are naked or hungry. But many boys steal money from their parents to go to the theatre. It is a great waste of time too. Our lives are very short. God has given us but little time to prepare for eternity. If we waste that time we shall lose our souls. He has given us much to do. Children can do good as well as grown people. There is poor Mrs. Goodhue, so old and blind that she cannot read—I would rather read the Bible to her than to spend my time at the theatre, or any other foolish amusement; it does her so much good. You cannot think how happy she feels when she can hear the Bible read."

"Well, I don't care for that. I'll go to the theatre to night, and to the circus to-morrow night, and to see the show at Mr. Tippleton's the next night; and father says I may go to the horse-race after a while."

And so away he went to the theatre. Was he wise?—*Youth's Penny Gazette.*

"I HAVE NO MOTHER."

I have no mother, for she died
When I was very young,
But mem'ry still around my heart
Like morning mist has hung.

They tell me of an angel form
That watch'd around my bed,
And of a soft and quiet hand
That wiped the tears I shed.

With smiles she held my tiny arm
When I began to walk;
And joy would sparkle in her eyes
When I would try to talk.

And often, too, as I was ill,
She kiss'd my burning brow;
Her tears would fall upon my cheek—
I think I feel them now.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heav'n
And tell me what to say.

O mother, mother, in my heart
Thy image still shall be;
And may I hope in heaven, at last,
To meet and live with thee?

Juvenile Songs.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 13th inst., has received the following contributions:—

From Concord, Del. per Rev. W. Douglass, $4 10; Richmond, Mass. per Rev. C. S. Greene, $4 50; monthly missionary collection, Christ ch., Gardiner, Me. half, $14 52; St. George's ch., Flushing L. I. for Illinois, $75; Lexington, $7, for the West, $15; colored do. $20; St. Peter's ch., Albany, $100; offerings of St. John's ch., Stamford, Conn. $22; collection in St. John's, Troy, N. Y., after a sermon by the Rev. Alonzo Potter, D. D., $37; Mr. Allis of Hudson, per Bishop Chase, $25; a friend to missions in the West, for do., $12, from a parishioner, by Rev. Dr. Taylor, $5; a member of St. Stephen's ch. New York, for do. Michigan, $5; donation from Lake Mahopac, N. Y. A. per Rev. John Wainwright, $10; Christ ch., Stanford, Conn. half, $2 50. Total, $370 92.

Since his report of the 20th inst.

From Capt. McKenzie, U. S. A., per Rev. John Wayland, $10; St. John's ch., Newtown, L. I. $7, in aid for missions for December; St. Paul's ch., Detroit, per C. C. Trowbridge, Esq. $37; St. Paul's ch., Jackson, Mich. per the same, $13; per J. Lowry, Esq. R. A. in Baltimore, from St. Mark's ch., Frederick, $11, $10 from parish, do., $5; legacy of the late Mrs. Emily Phillips, of Hartford, Conn., per Samuel H. Huntington, Esq., Executor, $600; Christmas offerings of the Sunday schools of All Souls' ch., N. Y., built, $7; Trinity ch., Newport, R. I., Rev. F. Vinton, rector, $40; two anonymous donations of $5 each, left with Rev. Dr. Milnor, $10. Total, $850.

THOMAS N. STANFORD, Treasurer,
Dec. 27, 1842. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since the report of 13th ult.:

From Christ ch., Gardiner, Me., per Rev. W. H. Robbins, rector, for support of two children at Cape Palmas, for one year from April, 1842, $40; monthly missionary collection in said ch., $54 32—94 32; St. Anne's ch., Fishkill Landing, N. Y., per Rev. Freeman Clarkson, $31; a member of Christ ch., New York, for schools in Texas, Claremont and Hopedale, $1, from ladies in Philadelphia, Baltimore, Alexandria, Georgia, and New York, $140, which with $25 already acknowledged, is the sum of their annual contribution for the "Head Fund;" American, by the hands of Mrs. G. T. Bedell, from Capt. McKenzie, U. S. A., by Rev. J. Wayland, $15. Total, $320 32.

Since his report of 20th inst.

From Mrs. Sweetzer, Hartford, Ct., for Mary Easton, Cape Palmas, $5; Grace ch., Mobile Hadden Ch. $11 66; Cal. Comth. Portland, Ct., $6 30—per Rev. Dr. Savage—$8 96. Christ ch., Stratford, Ct., half, $4 50; Ladies' Missionary Society at Christ ch., Stonington, for per Rev. Edward C. Bedell, for Cape Palmas, $25; St. James's ch., Newton, L. I., monthly offering, per Rev. Mr. Shelton, $12 50; Sunday school, do. do. $5; Scipio, N. Y., Parochial Mission, for support of a missionary in Africa, per Rev. J. Pratt, rector, $16; St. Paul's ch., Jackson, Michigan, per Rev. W. Force, $6, a member of Trinity ch., Washington, D. C., for Africa, $25; ladies of same parish, for Mr. Gallaud's mission, Texas, $22 50, St. Paul's ch., Frederick, Md., $3 50; Rev. C. Barrow, $8; St. Mark's ch., $10, St. Paul's ch., $5 50; All Saints', per Rev. Edward C. Bedell, for Cape Palmas, $25; Female Sunday-school, Christ ch., Baltimore, per Rev. Dr. Wyatt, $10; Mrs. L. J. Sands, Worcester, Mass. per Rev. A. Sutton, for Cavalla, $5; Mrs. Cook, Poughkeepsie, Connecticut, through Miss Susan H. Huntington, Executor, $5.00; All Saints' ch., Sunday school, Christmas offering, per Rev. R. I. Hodges, built, $7; ladies of Philadelphia, Baltimore, Alexandria, New York, and Boston, for Bread fund, African Grocery, additional, $25; Christmas offering, from a member of St. Stephen's ch., New York, $1. Total, $215 46.

F. N. WINSTON,
New York, Dec. 27, 1842. Acting Treasurer.

PEW FOR SALE.

PEW No. 93—the 4th from the pulpit, each side of the south aisle, in St. Andrew's Church, for sale. Apply to F. W. PORTER,
Dec. 28—2t. 146 Chestnut st.

BISHOP McILVAINE'S SELECTED SERMONS.

SELECT FAMILY AND PARISH SERMONS.—A Series of Evangelical Discourses, selected for the use of families and destitute congregations. By the Right Rev. Charles P. McIlvaine, D. D., with a preliminary Address, by the same, to persons on the importance of Family Religion and Christian Education. 2 large super. Roy. 8vo. volumes, of more 1200 pages.

For sale in Philadelphia, by Thomas, Cowperthwait & Co., H. Hooker, and R. S. H. George; in New York, by Swords, Stanford & Co., and Alexander V. Blake; S. Babcock, New Haven, Ct. in Boston, by James B. Dow, and Charles Stimpson, jr., and by the Publisher, Isaac N. Whiting, Columbus, Ohio.

COTTERILL'S PRAYERS.

COTTERILL'S Family Prayers, chiefly derived from the Liturgy of the Scriptures and the Liturgy of the Church of England, carefully revised by Rev. William W. Spear, Rector of St. Luke's Church, Philadelphia, with a Memoir of the Author. The advantages in this edition are a very interesting account of the author's Life, and simplifying of the language of the prayers where it would admit of it, shortening them in some instances and dividing them into paragraphs according to the sense. For richness of devotion, simplicity and of richness of expression, these prayers are unrivalled.

Also, Thoughts of Peace for the Christian Sufferer, from the fourth English edition. This work is in the style of the Daily Food, being a collection of Net prose pieces with devotional pieces of the highest order from a great variety of authors and such as is not found in any other collection. The poetry is mostly the selected by devotional feeling and to the purpose of Scripture selected. As a manual for private and devout men it will be found to be as happy in its arrangement and sentiments as could be conceived and worthy of selection perusal.

This day published and for sale by

H. HOOKER,
178 Chestnut street, opposite the Masonic Hall.
Dec. 20

SCHOOL FOR YOUNG LADIES.

PHILADELPHIA.

THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, has removed his School for Young Ladies, to No. 25 South Thirteenth street, below Walnut.

The Academical year of ten months is divided into two terms of five months each; commencing on the first of September, and on the first of February.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Rational Science, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.

To pupils over twelve years of age, per quarter, $12 50
To pupils under twelve years of age, " " 10 00
Latin, " " 5 00
French, " " 5 00
Use of Piano and Ink, " " 1 00

Text books furnished if desired at the usual moderate prices. Payable quarterly.

A few pupils will be received into the family.

Board, Washing, and Tuition in Latin, and the usual branches of an English education, $140 per term of five months. Payable in advance. Dec. 23—4t.

B. BATCHELLER'S Classical and English School for Boys, S. E. corner of 12th and Market sts., Girard buildings. Terms &c. can be known by application either at the rooms, from 9 o'clock to 1, and from 3 to 5, or at his residence, Chesnut street, 1st door west of Schuylkill 6th, S. side.
Dec. 30.—4t.

GOLDEN HILL SEMINARY,

BRIDGEPORT, CONN.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

MRS. S. A. BURR, PRINCIPAL.

The location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr, a native of France, has taken the above School, and will reopen it on the first of November. She has had much experience in teaching; and with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $80.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationery will be purchased for the pupils when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn.; Hon. Andrew T. Judson, Hartford, Conn.; Hon. Samuel Ingham, Essex, Conn.; Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Wm. Berrien, D. D., Rev. Edward Y. Higbee, Rev. Alexander Vetromile, Hon. Benjamin F. Butler, New York; Rev. T. W. Coit, D. D., New Rochelle N. Y.; Hon. Millard Fillmore, Buffalo, N. Y.; Edward Patterson, Esq., Baltimore, Col. Garland, Detroit, Michigan; Col. Andrew Jackson, S. C.; C. V. S. Kane, New York; Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Lowe, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city; Wm. Easton, Esq., Hon. Gen. W. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.
Oct. 14—3m

THE LAW AND THE GOSPEL.

LECTURES ON THE LAW AND THE GOSPEL, by Rev. S. H. Tyng, D. D., 3d edition, re-written and enlarged. 350 pp. 12mo. Retail price 62½ cents, wholesale 50. Just published and for sale at the office of the Episcopal Recorder, No. 12 Pear st., by
STAVELY & M'CALLA
Dec. 2—6t.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARLOCTON, Carver, 82 South Fifth st., Philad.

Candlesticks, Gasaeliers, Bronze ornaments, Capitals, and other embellishments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron cashions gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.
Oct. 14—3m

NEW YEAR'S PRESENTS.

FOR sale by PERKINS & PURVES, No. 131 Chesnut street—

American and English Annuals for 1843, viz:—

The American in Paris, with 18 illustrations.
Heath's Book of Beauty, with 13 engravings.
The Keepsake, with 13 illustrations.
Friendship's Offering, with numerous embellishments.
The Gift—the Opal—the Drawing Room Annual, &c. &c. &c.

Drawing Room Scrap-book, with illustrations.
Paul and Virginia—M'Henry's Paradise Lost, beautifully illustrated—Fitz English Classics—Lady's Hand book of Needlework—Grey's Elegy—Poets and Poetry of America, &c. &c. &c.

Juvenile Annuals for 1844, viz—

Youth's Keepsake—the Amusette—the Little Gift—the Juvenile Annual—the Child's Gem—the Boys and Girls' Book, &c. &c.

A large assortment of elegantly bound Bibles, Prayer, and Hymn-books, &c. &c., of various sizes, English and American editions, together with a general variety of new and fashionable books in different styles, and binding suitable for Holiday Presents.
Dec. 30—3t.

JUVENILE BOOKS FOR GIFTS.

EDWARD C. BIDDLE, No. 6 south Fifth st., has for sale a large assortment of standard and recent juvenile publications, amongst which are the following:—

Mr. Jacob Abbot—The Rollo series, 13 vols—the Lucy series, 4 vols—the Jonas series, 4 vols—Marco Paul's Travels, 2 vols—Hearthen—Mc Donnel.

By Miss Sedgwick—Stories—Home—Live and Let Live—Love Token for Children—the Poor Rich Man and the Rich Poor Man.

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Dec. 30

"SOMETHING VALUABLE AND BEAUTIFUL BEYOND DESCRIPTION." A BOOK FOR EVERY BODY.

Which may be obtained by appropriating for that purpose only 12½ cents per week!

JUST published, the first number of HARPER'S ILLUMINATED AND NEW PICTORIAL BIBLE.

This Great and Magnificent Work will be embellished with SEVEN HUNDRED HISTORICAL ENGRAVINGS, exclusive of an initial letter to each chapter, by J. A. Adams, more than fourteen hundred of which are from original designs by J. G. Chapman. It will be printed from the standard copy of the American Bible Society, and contain Marginal References, the Apocrypha, a Concordance, Chronological Table, List of Proper Names, General Index, Table of Weights, Measures, &c. The large Frontispieces, Titles to the Old and New Testaments, Family Record, Presentation Plate, Historical Illustrations, and Initial Letters to the Chapters, Ornamental Borders, &c., will be from original designs, made expressly for this edition, by J. G. Chapman, Esq. of New York; in addition to which there will be numerous large engravings from designs by distinguished modern artists in France and England—to which a full index will be given in the last number.

☞ The great superiority of early proof impressions, from the engravings will insure to those who send their names early to the Agents, and take the work in numbers, the possession of it in the highest state of perfection.—One number will be issued every two weeks, and the Bible will be completed in about 30 numbers, at 25 cents each.

Clergymen, members of Churches, &c., visiting the city, are invited to call and examine the specimen numbers.

☞ Persons in the country wishing a specimen number, can have one sent by enclosing 25 cts. For $1. five numbers will be sent, and in the same proportion for the whole work.

☞ Orders must come post paid, or free, and be addressed to G. B. ZIEBER & CO.,
No 3 Ledger Buildings,
3d and Chesnut streets, Phila.,
Agents for HARPER'S PICTORIAL BIBLE.
Dec. 30.—3m.

SUITABLE BOOKS FOR THE SEASON.

NOW READY.—Conversations on the Parables of the New Testament, by the Right Hon. lord Stanley of Alderley, from the fifteenth London edition, octavo, (handsome), cloth, 37½ cts.

"It is an admirable book for the purpose for which it is designed. In a series of conversations between a mother and her children, these beautiful parables are illustrated by the simple colloquial style of an affectionate, earnest and intelligent mother, and received by the Children with natural artless comment. The glowing thought and divine injunctions could not be better impressed on the youthful mind, than in this method, and in such wise as would make in riper years the perusal of the original text of exalted interest. The work is very popular in England. It ran into five editions unanimously, and then its author, whom the Duke of Wellington some time since pronounced to be the only man of real talent in the British House of Commons, except Sir Robert Peel, announced himself."—Phila. Gazette.

JAMES M. CAMPBELL & CO.
Dec. 9. 98 Chestnut st. up stairs.

D'AUBIGNE'S HISTORY OF THE REFORMATION. Cheap edition.—Just published by JOHN S. TAYLOR & CO., Theological and Sunday School Publishers and Booksellers, Brick Church Chapel, 149 Nassau street, New York.

The following notice of this edition is from the New York Observer of October 21st. It is from the pen of an eminent divine of this city, whose opinions on such subjects are entitled to universal confidence.

"*Abridgment of D'Aubigne.*—The following notice of the abridgment published by John S. Taylor & Co., from a distinguished officer of the American Tract Society.

"I have read the Rev. Mr. Dalton's abridgment of D'Aubigne's History, as printed by Mr. Taylor, and have fully compared it with Mr. Carter's edition of the original work.—I am free to say that I think the abridgment is made with great fidelity and sound judgment. It consists almost wholly of the author's own words, and embraces those parts which are of most prominent interest. Doubtless those who can command the time will prefer to read the original work; but those who wish to have the substance of the work in less compass, will here find it faithfully condensed by one who entered into the true spirit of D'Aubigne. Both editions, I believe calculated to be eminently useful, and I wish to both the widest circulation."

The work is printed on good type, contains 447 pages, and is sold at the exceedingly low price of 50 cents.

N. B. Any saleable books to be had in New York furnished by J. S. T. & Co., at the lowest cash prices.
Dec. 2—9.

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